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K490.c

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A NARRATION OF THE LIVES Of the THIRTEEN COMPILERS OF THE LITURGY OF THE CHURCH of ENGLAND.

Humbly addreſs'd to the moſt Reverend the Arch-biſhops, the Right Reverend the Biſhops, and all the Reverend Clergy of the ſaid Church.

LONDON

Printed and Sold by J. Lewis in Paternoſter-Row, near Cheapſide; and ſold alſo by all the Bookſellers in Oxford and Cambridge.

W: Musgrave.

MVSEVM
BRITAN
NICVM

PREFACE.

AMONG the great Numbers of thoſe Reverend and Learned Clergy of our Church, who have ſtedfaſtly adhered to our preſent excellent Liturgy, I have providentially met with two very remarkable ones; one of them defending that excellent form of ſound Words by his ingenious and well-digeſted Diſcourſes, and the other by his Writings. — When I firſt began to print the Lives of thoſe eminent Perſons who compiled our Engliſh Common-Prayer, one of theſe pious Divines not only helped me to divers good Cuſtomers to the ſame, in the higher Claſs of Life, but alſo by his own free good Will, did himſelf ſubſcribe handſomely and generouſly towards the Expence of this Undertaking; and the other did what lay in his power to forward the ſame, both by recommending the Work, and encouraging me by all warrantable Means to proſecute ſo laudable an Enterprize, eſpecially at a Time when the Enemies of our excellent Eſtabliſhment ariſe, even out of her own Boſom, to rend and diſturb her Order and Devotion: And this was done by the following Letter, ſent unto me, juſt upon my beginning the Work; wherein he courageouſly attacks thoſe who are fallen into Error, and want to have their erroneous Notions eſtabliſh'd by Law, in the following Emphatical Lines.

The Copy of a Letter from one of his Grace the Archbiſhop of Canterbury's *Clergy, to the Editor of* the Lives of the Compilers, *&c.*

Dear Sir, *Feb.* 13, 1751.

I Very much applaud, and as heartily thank you, for your truly Proteſtant, and as truly Chriſtian Undertaking. How neceſſary is it, at this Time, when ſo many *Deiſts*, *Arians*, *Socinians*, *Pelagians*, and *Papiſts*, — all ANTICHRISTS! like the Scribes and Phariſees of old, ſitting in *Moſes*'s Seat, are at the Head of CHRIST's Church! And *where* conſequently muſt be the Chriſtianity of the People? *Chriſtianity?* (literally) that *Unction* that *ſhould* diſtinguiſh Chriſtians from the reſt of Mankind? Surely, none can truly call themſelves of CHRIST, Chriſtians, but ſuch as, being drawn, awakened, called, and diſpoſed by that *inſpired* Repentance that maketh *the Kingdom of Heaven at Hand:* Are ANOINTED by his own Spirit INTO the Privileges and Bleſſings of the Goſpel, viz. *Pardon*, *Peace*, *Holineſs* and *Love*,—the *fulfilling of the Law.*

That *Deiſm* and *Popery* in particular, have a long time, among *Nominal* Chriſtians, been prevailing *Underhand*, for now they begin

(*Deiſm*

(*Deiſm* eſpecially) to appear openly; is too too evident, from the *Contempt* that the Doctrines of the Goſpel (that is, of Salvation *from* the Dominion of Sin *, and its Wages, through Grace) as alſo of the *Reformed* Churches, have been, and *are*, under: Not to mention their deplorable Effect, that *unparalell'd Corruption of Manners*, ſo much complained of by *thoſe*, who yet ſee not how to remedy It,—— that Corruption of Manners, I ſay, which neither Human Wiſdom, nor *Reaſon*, nor *Law* can withſtand, for they are *weak through the Fleſh*, † nay Nothing, but that Goſpel of our SAVIOUR GOD! which the Apoſtle ſo juſtly calls, the Power of God to Salvation! ‡

Dear Sir, let any *juſtifiable* Thing be done to prevent a *Change* of our Liturgy; though ſome very few, and as inconſiderable Things might be better expreſs'd; and the Calendar amended, by taking in, inſtead of *Tobit*, *Judith*, *Bell*, and *Suſanna*, the whole Book of *Numbers*, and *Chronicles*; of the Song of *Solomon*, and *Ezekiel*; and above all, that *Divine Book!* ſo full of the Deſtinies of God's Church both militant and triumphant—both conflicting with, and overcoming *through* CHRIST, the Devil, Sin, and Death; I mean

* *Matt.* i. 21. † *Rom.* viii. 3. ‡ — i. 16.

the

the *Revelation of St John*,—ſtruck off from the Canon of Scripture by the Papiſts *only*, who could not bear to ſee themſelves ſo plainly deſcribed in the *Apocalyptic* BEAST, or in the Characters of ANTICHRIST.

At leaſt, let ſomething be done to *procraſtinate* that ill-judged, if not wicked Scheme—that *immature* and untimely Propoſal! till GOD may raiſe up a more ſcriptural and ſpiritual Set of Men to do It, than any *now* at the Head of the *Engliſh* Church. GOD knoweth, it is with great Difficulty that I am *forced* to ſay this; but let the *Burden of the Lord upon my Soul*, be my Apology. *Durum telum Neceſſitas; durius, veritas.*

But, indeed, Sir, I almoſt think, that *you* might ſpare your Pains, and *I* my Concern and Trouble; for the *So candid* † Authors appear not only ignorant of the Spirit of our *preſent* Liturgy, but *deſigning*, *ſubtil*, and *prejudiced*; and their *Expediency*, † yea *Neceſſity* † dwindles into *Nothing*. I do not think therefore, that they will, or *can* ſucceed. For what Men in their Wits (ſetting aſide the Evil of cauſing *Deiſts* and *Papiſts* to laugh at and triumph over us) would run the Hazard of embroiling the whole Nation, and of raiſing *Diſſention* and *Schiſm* within the *Eſta-*

††† The Names of two Pamphlets oppoſing the preſent Liturgy.

bliſhment,

bliſhment, for ſo *light* a Matter? eſpecially, as all Men of Letters know, that our preſent Liturgy is the ſame with, or taken from the *moſt antient* Liturgies of the pureſt Churches.*

Have you ſeen " a Letter in Defence of " our preſent Liturgy concerning the Authors " of the intended Alterations, and particular- " ly addreſs'd to the Author of the *Expedi-* " *ency*, &c. By a Preſbyter of the Church of " *England?*" if not, you may ſee it at your own Publiſher's, Mr *John Lewis*, in *Paternoſter Row*. If I knew *how*, I would make an Apology to the *Public* for that lame Performance, though honeſt and well-deſign'd it may be. But, indeed, Sir, it had never ſeen the Light if I could have helped it; for I apply'd to a Perſon of great Eminence in the Church, and of greater Abilities both of Heart and Head than myſelf, on that Account, who declined it; having, it ſeems, Buſineſs of greater Importance to do. And though

——————*Non Defenſoribus iſtis*
Tempus eget ——————

I thought *ſomething* neceſſary. But probably (not reflecting on the Peril of a Change) he

* This is plain from the Reverend and Learned Mr *Wheatley's Rational Illuſtration* of the Book of Common Prayer, which I could wiſh to ſee in the Hands of every Member of the Church of *England*; or Biſhop *Sparrow's Rationale*, or the Books of Dr *Comber*, and Dr *Nichols*, to the ſame Purpoſe.

might

might have a favourable Scheme of his *own* to offer, which he might like better than what I would have him defend. On that Suſpicion I told him plainly, " That till the " preſent Doctrines of our Church, and the " Spirit of her Service were preached, receiv- " ed, and conform'd to, by both Clergy and " People, and found *inſufficient* for maintain- " ing the Goſpel of *Chriſt*, and keeping out " both *Deiſm* and *Popery*; there was no Need " of *his*, or any other Improvements."

Go on, dear Sir, may God *proſper your handy-work!* and *I wiſh you good Luck in the Name of the Lord*; being your Affectionate Friend and Well-wiſher,

Liturgicus Bexleyenſis.

Any one may ſoon ſee by the Peruſal of the foregoing Letter, what a zeal this true Pillar of the Church of *England* has for the whole Church, *i. e.* her Doctrines, Diſcipline, and Devotion. And his Letter in Defence of the preſent Liturgy (which is no more than Sixpence in Price) plainly ſhews that he had a conſiderable Inſight into the intended Alterations of the Common-prayer-Book; and has clearly diſcover'd the Ignorance of thoſe who attempted to bring about ſuch an Innovation.

A

NARRATION

OF THE

LIVES, &c.

The LIFE of the moſt reverend Father in God, THOMAS, lord archbiſhop of Canterbury.

THIS great prelate was the ſon of Thomas Cranmer, eſq; a gentleman of antient and wealthy family, that came in with the conqueror; and was born at Aſlacton, in Nottinghamſhire, July 2, 1498. His father

died, when he was very young: And his mother, when he was fourteen years old, ſent him to Cambridge. He was elected fellow of Jeſus-college; where he was ſo well beloved, that when his fellowſhip was vacant by marriage, yet his wife dying about a year after, the maſter and fellows choſe him again. This favour he ſo gratefully acknowledged, that when he was nominated to a fellowſhip in cardinal Wolſey's new foundation at Oxon, though the ſalary was much more conſiderable, and the way to preferment more ready by the favour of the cardinal, he nevertheleſs declined it, and choſe rather to continue with his old fellow-collegians, who had given him ſo ſingular a proof of their affection.

In the year 1523, he commenced doctor of divinity, being then in the thirty-fourth year of his age, and being in great eſteem for theological learning he was choſen reader of the divinity-lecture in his own college, and appointed by the univerſity to be one of the examiners of thoſe who took their degrees in divinity. Theſe candidates he examined chiefly out of the ſcriptures; and finding many of them groſly ignorant thereof, having thrown away their time on the dark perplexities and uſeleſs queſtions of the ſchoolmen, he rejected them as in-

ſufficient;

ſufficient; adviſing them to apply themſelves cloſely to the ſtudy of the holy ſcriptures, before they came for their degrees; it being ſhameful for a profeſſor of divinity to be unſkilled in that Book, wherein the knowledge of God, and the grounds of divinity lay. And though ſome hated him for this, yet the more ingenuous publickly returned him thanks, for having been the means of their great improvement in the ſound knowledge of religion.

During his reſidence at Cambridge, the queſtion aroſe concerning king Henry's divorce, and the plague breaking out in the univerſity about that time, he retired to Waltham-abbey: Where caſually meeting with Gardiner and Fox, the one the king's ſecretary, the other his almoner, and diſcourſing with them about the divorce; he greatly commended the expedient ſuggeſted to the king by cardinal Wolſey, of conſulting the divines of our own and the foreign univerſities; which he thought would bring the matter to a ſhort iſſue, and be the ſafeſt and ſureſt method of giving the king's troubled conſcience a well-grounded ſatisfaction. This converſation Fox and Gardiner related to the king; who immediately ſent for him to court, and admiring his gravity, modeſty and learning, reſolved

to

to cheriſh and promote him. Accordingly he made him his chaplain, and gave him a good benefice: He was alſo nominated by him to be arch-deacon of Taunton. At the king's command he drew up his own judgment of the caſe in writing; and ſo ſolidly defended it in the publick ſchool at Cambridge, that he brought over diverſe of the contrary part to his opinion; particularly five of thoſe ſix doctors, who had before given in their judgment to the king, for the lawfulneſs of the pope's diſpenſation with marrying the brother's wife.

In a matter of ſo great importance, it may not be improper to give an abſtract of thoſe arguments, to which they, who with doctor Cranmer favoured the divorce, grounded their judgment. Theſe were taken partly from ſcripture; partly from fathers, councils, and ſchoolmen.

From ſcripture they argued, "That the prohibited degrees in Leviticus were not only obligatory to the jewiſh nation, but moral precepts and the primitive laws of marriage; as appeared from the judgments denounced againſt the Canaanites for the violation of them, and their being ſaid to have polluted the land thereby; which cannot be accounted for, if theſe were only poſitive jewiſh conſtitutions: That among thoſe

thoſe prohibited degrees, the marriage with the brother's wife was one; Lev. xviiii. 16. and 20, 21. And that the breach of theſe precepts was called an unclean thing, wickedneſs and an abomination: That the diſpenſation in Deuteronomy of marrying with the brother's wife, only ſhewed, that the foundation of the law was not in its own nature immutable, but might be diſpenſed with by immediate divine revelation; but that it did not follow, that the pope by his ordinary authority could diſpenſe with it: And to pretend the ſenſe of the precept to be only a prohibition of having the father's wife in his life-time, was a poor low cavil, it being univerſally unlawful to have any man's wife whatever, while he was yet living.

The conſtant tradition of the church was clear againſt the lawfulneſs of the marriage. Origen on Lev. xx. St. Chryſoſtom on Matt. xxii. and St Baſil in his epiſtle to Diodorus, expreſly aſſert theſe precepts to be obligatory under the goſpel; and in the Latin church, St. Ambroſe, Jerome and Auſtin were of the ſame opinion. And Tertullian, who lived within an age after the apoſtles, in his fourth book againſt Marcion, affirms, that the law of not marrying the brother's wife does ſtill oblige chriſtians. Pope Gregory the Great, had

had given the ſame determination, in anſwer to Auſtin the firſt archbiſhop of Canterbury; and directed him to adviſe all, who had married their brother's wife, to look on the marriage as a moſt grievous ſin, and to ſeparate from her ſociety. Other Popes had declared themſelves of the ſame judgment; and particularly Innocent the third had wrote with great vehemence againſt ſuch marriages."

To theſe were added many teſtimonies from the writers of later ages, and the ſchoolmen and canoniſts; but the judgment of the pureſt antiquity being ſo full and expreſs, I ſhall paſs them over, as leſs material; only obſerving, that on the contrary ſide none could be produced, before Wickliffe and Cajetan, who looked on theſe prohibitions as only branches of the judicial law of the Jews.

" The ſecond canon of the council of Neo-cæſarea decrees, that if a woman were married to two brothers, ſhe ſhould be excommunicated till death; and that the man who married his brother's wife, ſhould be anathematized: Which was confirmed in a council held by pope Gregory the ſecond. The fifty-firſt canon of the council at Agde reckons the marriage with his brother's wife among inceſtuous marriages; and decrees, that

that all ſuch marriages are null, and the parties ſo contracting to be excommunicated till they ſeparate from each other. And the contrary doctrine and error of Wickliffe had been condemned, not only in convocation at London and Oxon, but in the general council of Conſtance."

And becauſe ſome endeavours were uſed to evade all this by a pretence, that the marriage with prince Arthur was never conſummated; it was farther alledged, "that conſummation was not neceſſary to make a marriage complete, as might be inferred from Deut. xxii. 24. where the woman, who was only eſpouſed to a man, if ſhe admitted another to her bed, is commanded to be ſtoned as an adultereſs; and the man is ſaid to have humbled his neighbour's wife: And though Joſeph had never conſummated the marriage with the bleſſed virgin, yet it appears from Matt. i. 19. that he could not put her away, without a ſolemn bill of divorce."

But in this caſe, there was not the leaſt ground to imagine, that the marriage had not been conſummated. The marriage-bed was ſolemnly bleſſed when they were put into it; they were ſeen publickly in bed together, for ſeveral days after. The Spaniſh embaſſador had, by his maſter's

order, taken proofs of the conſummation of the marriage, and ſent them into Spain: And the young prince, who was then ſixteen, had by many expreſſions given his ſervants cauſe to believe, that it was conſummated the firſt night. Nay it was thought, that his too early marriage haſtened his death, he having been ſtrong, vigorous and healthy before it; but afterwards declined apace, which was attributed to his being too uxorious. After his death, his brother was not created prince of Wales, till ten months were elapſed, that they might be certain that the princeſs was not with child, before they conferred that honour upon him. She herſelf never ſaid any thing then to the contrary; and in the petition offered to the pope in her name, as repeated in his bull, it is ſaid, that the marriage was perhaps conſummated: Nay farther, in the pope's brief, it is plainly confeſſed, that the marriage was conſummated by carnal copulation.

In the year 1530, doctor Cranmer was ſent by the king to diſpute on this ſubject at Paris, Rome, and in other foreign parts. At Rome he delivered his book to the pope, and offered to juſtify it in a publick diſputation: But after ſundry promiſes and appointments, none appeared to oppoſe him publickly;

publickly; and in more private conferences he forced them to confeſs, that the marriage was contrary to the law of God. The pope conſtituted him pænitentiary general of England, and diſmiſſed him. In Germany, he gave full ſatisfaction to many learned men, who were before of a contrary perſuaſion; and prevailed on the famous Oſiander, to declare the king's marriage unlawful, in his treatiſe of inceſtuous marriages, and to draw up a form of direction, how the king's proceſs ſhould be managed; which was ſent over to England. Before he left Germany, he was married to Oſiander's niece; whom, when he returned from his embaſſy, he did not take over with him, but ſent for her privately in 1534.

In Auguſt 1532, archbiſhop Warham departed this life; and the king, thinking Dr Cranmer the moſt proper perſon to ſucceed him in the ſee of Canterbury, wrote to him to haſten home, concealing the reaſon: But Cranmer gueſſing at it, and deſirous to decline the ſtation, moved ſlowly on; in hopes that the ſee might be filled, before his arrival. But all this backwardneſs, and the excuſes which his great modeſty and humility prompted him to make, when after his return the king opened his reſolution to him, ſerved only to raiſe the king's opinion of his merit; ſo that at laſt

he found himſelf obliged to ſubmit, and undertake the weighty charge.

The pope, notwithſtanding Cranmer was a man very unacceptable to Rome, diſpatched eleven Bulls to complete his character. By the firſt, which is directed to the king, he is, on his nomination, promoted to the ſee of Canterbury; by the ſecond, directed to himſelf, notice is given him of this promotion; the third abſolves him from all cenſures; the fourth was ſent to the ſuffragans; the fifth to the dean and chapter; the ſixth to the clergy of Canterbury; the ſeventh to all the laity; the eighth to all that held lands of the ſee, requiring them to acknowledge him as archbiſhop; by the ninth his conſecration is ordered, upon taking the oath in the pontifical; by the tenth the pall was ſent him; and by the eleventh, the archbiſhop of York, and biſhop of London, were ordered to put it on. Theſe bulls, the archbiſhop according to cuſtom received; but immediately ſurrendred them to the king, becauſe he would not acknowledge the pope's power of conferring eccleſiaſtical dignities in England, which he eſteemed the king's ſole right.

He was conſecrated on March 30, 1533, by John Longland biſhop of Lincoln, John

Voicy

Voicy biſhop of Exon, and Henry Standiſh biſhop of St Aſaph: And becauſe in the oath of fidelity to the pope, which he was obliged to take before his conſecration, there were ſome things ſeemingly inconſiſtent with his allegiance to the king, he made a publick proteſtation, that he intended not to take the oath in any other ſenſe than that, which was reconcileable to the laws of God, the king's juſt prerogative, and the ſtatutes of this kingdom; ſo as not to bind himſelf thereby, to act contrary to any of theſe. This Proteſtation he renewed, when he was to take another oath to the pope, at his receiving the pall; and both times deſired the protonotary to make a publick inſtrument of his proteſtation, and the perſons preſent to ſign it.

The firſt ſervice the Archbiſhop did for the king, was pronouncing the ſentence of his divorce from queen Catherine, which was done May 23. Gardiner biſhop of Wincheſter, and the biſhops of London, Bath and Lincoln being in commiſſion with him. The queen, after three citations, neither appearing in perſon, nor by proxy, was declared contumax; the depoſitions relating to the conſummation of the marriage with prince Arthur, were read, together with the provinces of Canterbury and York, and the opinions of the moſt noted canoniſts and

and divines in favour of the divorce: And the archbiſhop, with the unanimous conſent of the reſt of the commiſſioners, pronounced the marriage between the king and queen Catherine null, and of no force from the beginning; and declared them ſeparated and divorced from each other, and at liberty to engage with whom they pleaſed. In this affair the archbiſhop proceeded, only upon what had been already concluded by the univerſities, convocations, &c. and did no more than put their deciſions into a form of law. On the 28th of May he held another court at Lambeth, in which he confirmed the king's marriage with Anna Boleyn.

The pope, alarmed at theſe proceedings, by a publick inſtrument declared the divorce null and void, and threatened to excommunicate the archbiſhop, unleſs he would revoke all that he had done: Whereupon the archbiſhop appealed from the pope to the next general council, lawfully called; and ſent the appeal under his ſeal to Bonner, deſiring him and Gardiner, to acquaint the pope with it, in ſuch a manner, as they thought moſt expedient.

On the 7th of September, the new queen was delivered of a daughter, who was baptized the Wedneſday following, and named Elizabeth, archbiſhop Cranmer ſtanding Godfather.

When

When the ſupremacy came under debate, and the uſurped power of the biſhop of Rome was called in queſtion, the archbiſhop anſwered all the arguments brought in defence of the papal tyranny, with ſuch ſtrength and perſpicuity, and ſo ſolidly confuted its advocates from the word of God, and the univerſal conſent of the primitive church; that the foreign power was, without ſcruple, aboliſhed by full conſent in parliament and convocation. The deſtruction of this uſurped juriſdiction Cranmer had prayed for many years, as himſelf declared in a ſermon at Canterbury; becauſe it was the occaſion of many things being done contrary to the honour of God, and the good of this realm; and he perceived no hopes of amendment while it continued. This he now ſaw happily effected; and ſoon after, he ordered an alteration to be made in the archiepiſcopal titles, inſtead of Apoſtolicæ ſedis legatus, ſtyling himſelf Metropolitanus.

The king, whoſe ſupremacy was now almoſt as univerſally acknowledged, as the pope's had been before, looked on the monaſteries with a jealous eye; theſe he thought were by their privileges of exemption engaged to the ſee of Rome, and would prove a body of reſerve for the pope,

pope, always ready to appear in the quarrel, and to ſupport his claim. This, it is probable, was the chief motive which inclined the king to think of diſſolving them: And Cranmer being conſulted on this head, approved of the reſolution. He ſaw how inconſiſtent thoſe foundations were with the reformation of religion, which he then had in view; and propoſed, that out of the revenues of the monaſteries, the king ſhould found more biſhopricks; that the dioceſes being reduced into leſs compaſs, the biſhops might the better diſcharge their duty according to ſcripture and private practice. He hoped alſo, that from theſe ruins there would be new foundations erected in every cathedral, to be nurſeries of learning, under the inſpection of the biſhop, for the uſe and benefit of the whole dioceſe. But theſe noble deſigns were unhappily defeated, by the ſiniſter arts of ſome avaricious courtiers, who, without fear of the divine vengeance, or regard to the good of the publick, ſtudied only how ſacrilegiouſly to raiſe their own fortunes out of the church's ſpoils.

When queen Anna Boleyn was ſent to the Tower, on a ſudden jealouſy of the king, the archbiſhop was greatly concerned for her misfortune, and did his utmoſt

utmoſt endeavour to aſſiſt her in her diſtreſs. He wrote a conſolatory letter to the king, in which, after having recommended to him an equality of temper, and reſignation to providence, he put him in mind of the great obligations he had received from the queen, and endeavoured to diſpoſe the king to clemency and a good humour. Finally, he moſt humbly implored him, that however unfortunate the iſſue of this affair might prove, that he would ſtill continue his love to the goſpel; leſt it ſhould be thought, that it was for her ſake only, that he had favoured it. But neither this letter of the archbiſhop, nor another very moving one wrote with her own hand, made the leaſt impreſſion upon the king: For her ruin was decreed, and (after Cranmer had declared her marriage with the king null and void, upon her confeſſion of a præ-contract with the earl of Northumberland) ſhe was tried in the Tower, and executed on the 19th of May, 1536.

In 1537, the archbiſhop, with the joint authority of the biſhops, ſet forth that valuable book, intitled, "The Inſtitution of a chriſtian man." This book was compoſed in convocation; and drawn up for a direction to the biſhops and clergy. It contains an explication of the creed, the Lord's-

Prayer, the Ave-Maria, Juſtification and Purgatory. This was a great ſtep towards the future reformation; for in this book the univerſal paſtorſhip of the biſhop of Rome is declared to have no foundation in the word of God; the church of England is aſſerted to be as truly and properly a catholick and apoſtolick church, as that of Rome, or any other church where the apoſtles perſonally reſided; and all churches are affirmed to be equal in power and dignity, built upon the ſame foundation, governed by the ſame Spirit, and on as good grounds expecting the ſame glorious immortality.—In the article of the ſacrament of the altar, though the corporal preſence is aſſerted, yet it is only ſaid, that this ſacrament is to be uſed with "all due reverence and honour," without any mention of the adoration of the elements. The ſuperſtitious notions of the people concerning the ceremonies and injunctions of the church, in thinking them of ſtricter obligation than moral duties, are cenſured. In the expoſition of the ſecond commandment, bowing down to, or worſhipping of images, is expreſly condemned. The invocation of ſaints is reſtrained to begging their interceſſion for us; and health of body and mind, remiſſion of ſin, grace and future happineſs, are ſaid to be above the diſpoſal of created beings; and bleſſings, for the obtaining which, we muſt

apply

apply only to God Almighty. The clergy are forbid to pretend to temporal juriſdiction, independent on the civil magiſtrate; paſſive obedience is aſſerted without reſtriction; and all reſiſtance, on what pretence ſoever, condemned. The people are cautioned againſt miſtaking the Ave Maria for a prayer, which is only an hymn of praiſe. Juſtification is attributed to the merits and ſatisfaction of Jeſus Chriſt ALONE, excluſive of the merit of good works: and the pope's pardon, maſſes at Scala Cœli, or before any celebrated images, are declared unprofitable to deliver ſouls out of the middle ſtate of puniſhment; concerning the nature and degrees of which it is affirmed, that we have no certainty from revelation.

Archbiſhop Cranmer, from the day of his promotion to the ſee of Canterbury, had continually employed his thoughts on getting the ſcriptures tranſlated into Engliſh: He had often ſollicited his majeſty about it, and, at length obtained a grant that they might be tranſlated and printed. For want of good paper in England, the copy was ſent to Paris; and by Bonner's means a licence was procured for printing it there. As ſoon as ſome of the copies came to the archbiſhop's hands, he ſent one to the lord Cromwel, deſiring him to preſent it in his name to the

king, importuning him to intercede with his majeſty, that by his authority all his ſubjects might have the liberty of uſing it without conſtraint; which lord Cromwel accordingly did, and the king readily aſſented. Injunctions were forthwith publiſhed, requiring an Engliſh Bible of the largeſt ſize to be procured for the uſe of every pariſh church, at the expence of the miniſter and churchwardens; and prohibited all diſcouraging the people from reading or hearing the ſcriptures. The book was received with inexpreſſible joy; every one that was able, purchaſed the ſame; and the poor greedily flocked to hear it read. Some perſons in years learned to read on purpoſe that they might peruſe it; and even little children crowded with eagerneſs to hear it.

The archbiſhop was not yet convinced of the falſeneſs of the abſurd doctrine of tranſubſtantiation, but continued a ſtiff maintainer of the corporal preſence; as appears from his being unhappily concerned in the proſecution of Lambert, who was burnt, November the 20th, 1538. for denying tranſubſtantiation.

In 1539, the archbiſhop and the other biſhops, who favoured a reformation, fell under the king's diſpleaſure; becauſe they could not be perſuaded, to give their aſſent

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in parliament, that the king ſhould have all the revenues of the monaſteries which were ſuppreſſed, to his own ſole uſe. They had been prevailed upon to conſent, that he ſhould have all the lands which his anceſtors gave to any of them; but the reſidue they would have beſtowed on hoſpitals, ſchools, and others pious and charitable foundations. Gardiner, biſhop of Wincheſter, and the reſt of the popiſh faction, took this opportunity to inſinuate themſelves, by their hypocriſy and flattery, into the king's favour, and to incenſe him againſt the archbiſhop. This is thought to have been the cauſe of the king's zeal, in preſſing the bill containing the ſix bloody articles; by which none were allowed to ſpeak againſt tranſubſtantiation, on pain of being burnt as hereticks, and forfeiting their goods and chattels, as in caſe of treaſon: It was alſo thereby made felony, and forfeiture of lands and goods, to defend the communion in both kinds, or marriage of the clergy, or thoſe who had vowed celibacy, or to ſpeak againſt private maſſes and auricular confeſſion.

The archbiſhop argued boldly in the houſe againſt the ſix articles, three days together; and that ſo ſtrenuouſly, that though the king was ſo obſtinate in paſſing the act, yet he deſired a copy of his reaſons againſt it; and

ſhewed

ſhewed no reſentment towards him for his oppoſition to it. The king would have perſuaded him to withdraw out of the houſe, ſince he could not vote for the bill; but after a decent excuſe, he told his majeſty, that he thought himſelf obliged in conſcience, to ſtay and ſhew his diſſent. When the bill paſſed, he entered his proteſt againſt it; and ſoon after he ſent his wife away privately to her friends in Germany. The king, who loved him for his probity and courage, ſent the dukes of Norfolk and Suffolk, and the lord Cromwel, to acquaint him with the eſteem he had for him, and to aſſure him of his favour, notwithſtanding the paſſing of the act.

In 1540, the king iſſued out a commiſſion, to the archbiſhop, and a ſelect number of biſhops, to inſpect into matters of religion, and explain ſome of the chief doctrines of it. The biſhops drew up a ſet of articles favouring the old popiſh ſuperſtitions; and meeting at Lambeth, vehemently urged the archbiſhop, that they might be eſtabliſhed, it being the king's will and pleaſure. But neither by fear nor flattery, could they prevail upon him to conſent to it; no, though his friend the lord Cromwel lay then in the Tower, and himſelf was ſuppoſed to loſe ground daily more

more and more in the king's affections. He went himſelf to the king, and expoſtulated with him, and ſo wrought upon him, that he joined with the archbiſhop againſt the reſt of the commiſſioners; and the book of articles was drawn up and paſſed according to Cranmer's judgment.

In this year the largeſt volume of the Engliſh bible was publiſhed, with an excellent preface of the archbiſhop's prefixed to it; and Bonner, then newly conſecrated biſhop of London, ſet up ſix of them in the moſt convenient places of his cathedral of St Paul's, for the people to reſort unto and read. So different were his ſentiments then, from what he afterwards appeared in queen Mary's days.

After the fall of the lord Cromwel, archbiſhop Cranmer, obſerving the reſtleſs ſpirit of his adverſaries, and how they lay upon the watch for an opportunity to bring him into trouble; thought it prudent to retire for a ſeaſon, and to live in as great privacy as the duties of his ſtation would permit him. Notwithſtanding which, his implacable enemy, biſhop Gardiner, was daily contriving his ruine; and he having procured one Sir John Goſtwicke to accuſe the archbiſhop in parliament, of encouraging novel opinions, and making his family a nurſery of hereſy and ſedition; divers lords of the privy

privy council moved the king to commit the archbiſhop to the Tower, till enquiry ſhould be made into the truth of this charge.

The king, who perceived that there was more malice than truth in theſe clamours againſt Cranmer; one evening, under pretence of diverting himſelf on the water, ordered his barge to be rowed to Lambeth ſide. The archbiſhop's ſervants acquainting their lord of his majeſty's being ſo near, his lordſhip came to the water-ſide, to pay his reſpects to the king, and to invite him into his palace. The king commanded the archbiſhop to come into the barge, and made him ſit down cloſe by him; having ſo done, the king began to complain to him, of the nation's being over-run with hereſy and new notions of divinity, which he had reaſon to fear might be of dangerous conſequence, and that the faction might in time break out into a civil war, and be the cauſe of much blood-ſhed, and the total ruin of many of his honeſt and peaceable ſubjects. To prevent which, his majeſty told him, he was reſolved to ſeek after the grand incendiary, and to take him off by ſome exemplary puniſhment. And then proceeded to aſk the archbiſhop what his opinion was of ſuch a reſolution. Though Cranmer ſoon ſmelt the meaning of that queſtion, yet

yet he freely, and without the leaſt appearance of concern, replied; that his majeſty's reſolution was greatly to be commended; and that not only the prime incendiary, but alſo the reſt of the factious hereticks ought to be made publick examples to the terror of others: But then he cautioned the king, not to charge thoſe with hereſy, who made the divinely-inſpired ſcriptures the rule of their faith, and could prove their doctrines by clear teſtimonies from the word of God. Upon this, the king came cloſer, and plainly told him, he had been informed by many, that he was the grand hereſiarch, who encouraged all this heterodoxy, and that his authority had occaſioned the ſix articles to be conteſted ſo publickly in his province. The archbiſhop modeſtly replied, that he could not acknowledge himſelf to be of the ſame opinion, in reſpect of thoſe articles, as he had declared himſelf of, when the bill was paſſing; but that notwithſtanding he was not conſcious to himſelf, of having offended againſt the act. Then the king, putting on an air of pleaſantry, aſked him, whether his bed-chamber would ſtand the teſt of thoſe articles; the archbiſhop gravely and ingenuouſly confeſſed, that he was married in Germany during his embaſſy at the emperor's court, before his promotion

to the ſee of Canterbury; but, at the ſame time, aſſured the king, that on the paſſing that act, he had parted with his wife, and ſent her abroad to her friends. His anſwering thus, without evaſion or reſerve, ſo pleaſed the king, that he now pulled off the maſk, and aſſured him of his favour; and then freely told him of the information preferred againſt him, and who they were that pretended to make it good. The archbiſhop ſaid, that he was not afraid of the ſtricteſt ſcrutiny; and therefore was willing to ſubmit himſelf to a legal trial. The king aſſured him, he would put the cauſe into his own hands, and truſt him entirely with the management of it. This the archbiſhop remonſtrated, would be cenſured as partiality, and the king's juſtice called in queſtion: but his majeſty had ſo ſtrong an opinion of Cranmer's integrity, that he was reſolved to leave it to his conduct; and having farther aſſured him of the entire confidence he repoſed in him, diſmiſſed him.

The archbiſhop immediately ſent down his vicar-general, and principal regiſtrary to Canterbury, to make a thorough enquiry into the affair, and trace the progreſs of this plot againſt him. In the mean time his adverſaries importunately preſſed the king to ſend him to priſon, and oblige him to anſwer

anſwer to the charge of hereſy. At length his majeſty reſigned ſo far to their ſollicitations, as to conſent, that if the archbiſhop could fairly be proved guilty of any one crime againſt either church or ſtate, he ſhould be ſent to priſon: In this the king acted the politician, intending, by thus ſeemingly giving countenance to the proſecution, to diſcover who were Cranmer's chief adverſaries, and what was the length of their deſign againſt him. At midnight he ſent a gentleman of his privy-chamber to Lambeth, to fetch the archbiſhop; and when he was come, told him, how he had been daily importuned, to commit him to priſon, as a favourer of hereſy; and how far he had complied. The archbiſhop thanked his majeſty for this timely notice, and declared himſelf willing to go to priſon, and ſtand a trial; for being conſcious that he was not guilty of any offence, he thought that the beſt way to clear his innocence, and remove all unreaſonable and groundleſs ſuſpicions.

The king admiring his ſimplicity, told him, he was in the wrong to rely ſo much on his innocence; for if he were once under a cloud, and hurried to priſon, there would be villains enough to ſwear any thing againſt him; but while he was at liberty, and his character intire, it would not be ſo eaſy to

ſuborn witneſſes againſt him. "And therefore, continued he, ſince your own unguarded ſimplicity, makes you leſs cautious than you ought to be, I will ſuggeſt to you the means of your preſervation. Tomorrow you will be ſent for to the privy-council, and ordered to priſon; upon this you are to requeſt, that ſince you have the honour to be one of the board, you may be admitted unto the counell, and the informers againſt you brought face to face; and then if you cannot clear yourſelf, you are willing to go to priſon: If this reaſonable requeſt is denied you, appeal to Me, and give them this ſign, that you have my authority for ſo doing." Then the king took a ring of great value off his finger, gave it to the archbiſhop, and diſmiſſed him.

The next morning, the archbiſhop was ſummoned to the privy-council; and when he came there, was denied admittance into the council-chamber. When Dr Butts, one of the king's phyſicians, heard of this, he came to the archbiſhop, who was waiting in the lobby amongſt the footmen, to ſhew his reſpect, and to protect him from inſults. The king ſoon after ſending for the doctor, he acquainted his majeſty with the ſhameful indignity put upon the archbiſhop. The king, incenſed, that the PRIMATE OF ALL ENGLAND

ENGLAND ſhould be uſed in ſo contumelious a manner, immediately ſent to command them to admit the archbiſhop into the council-chamber. At his entrance he was ſaluted with an heavy accuſation, of having infected the whole realm with hereſy; and commanded to the Tower, till the whole of this charge was thoroughly examined. The archbiſhop deſired to ſee the informers againſt him, and to have the liberty of defending himſelf before the council, and not to be ſent to priſon on bare ſuſpicion. But when this was abſolutely denied him, and finding that neither arguments nor intreaties would prevail, he appealed to the king; and producing the ring he had given him, put a ſtop to their proceedings. When they came before the king, he ſeverely reprimanded them, expatiated on his obligations to Cranmer for his fidelity and integrity; and charged them, if they had any affection for him, to expreſs it, by their love and kindneſs to the archbiſhop. Cranmer having eſcaped the ſnare, never ſhewed the leaſt reſentment for the injuries done him; and from this time forwards, had ſo great a ſhare in the king's favour, that nothing farther was attempted againſt him.

Theſe troubles of the good archbiſhop are ſomewhat differently related by doctor Burnet

and

and Mr Strype; but I rather chuſe to follow archbiſhop Parker's account, who living in thoſe times, muſt be allowed to be a much better authority in things of this nature, than any who live at ſo great a diſtance.

The archbiſhop's vicar-general and regiſter, being found negligent and dilatory, the king ſent doctor Lee privately to Canterbury, to examine into this conſpiracy againſt the archbiſhop, and make his report of what he could diſcover. On a ſtrict enquiry, he found letters from biſhop Gardiner's ſecretary, by which it appeared, that that prelate had been the principal promoter of this proſecution againſt Cranmer. When the biſhop of Wincheſter perceived, that his deſigns againſt the archbiſhop were detected, fearing the conſequence, he wrote him a very humble penitent letter, in which he acknowledged himſelf to have been guilty of great folly in giving credit to thoſe ſlanderous reports, which were raiſed againſt the archbiſhop, as if he had been a favourer of hereſy and falſe doctrines; declaring, that he was now intirely ſatisfied, that theſe accuſations were wholly falſe and groundleſs; aſking pardon in moſt ſubmiſſive and affectionate terms, for his great raſhneſs and undutifulneſs, and promiſing all future obedience and fidelity to the archbiſhop, whom he

he ſtiled his good and gentle father. On the reception of this letter, the archbiſhop, laying aſide all reſentment againſt him, reſolved to forget what was paſt; and ſaid, ſince Gardiner called him father, he would prove a father to him indeed: And when the king would have laid the biſhop of Wincheſter's letter before the houſe of lords, Cranmer prevailed with him, not to give the biſhop any trouble about it, but to let the matter drop.

The ſame lenity he ſhewed towards doctor Thornton, the ſuffragan of Dover, and doctor Barbar; who though entertained in his family, and entruſted with his ſecrets, and indebted to him for many favours, had ungratefully conſpired with Gardiner, to take away his life. When he firſt diſcovered their treachery, he took them aſide into his ſtudy, and telling them that he had been baſely and falſly abuſed by ſome, in whom he had always repoſed the greateſt confidence, deſired them to adviſe him, how he ſhould behave himſelf towards them. They not ſuſpecting to be concerned in the queſtion, replied, that ſuch vile abandoned villains ought to be proſecuted with the utmoſt rigor; nay, deſerved to die without mercy. At this the archbiſhop, lifting up his hands to heaven, cried out, "Merciful God, whom may a man

man truſt!" and then pulling out of his boſom the letters, by which he had diſcovered their treachery, aſked them if they knew thoſe papers. When they ſaw their own letters produced againſt them, they were in the utmoſt confuſion, and falling down on their knees, humbly ſued for forgiveneſs. The archbiſhop told them, that he forgave them, and would pray for them; but that they muſt not expect him ever to truſt them for the future.

And now I am upon this ſubject of the archbiſhop's readineſs to forgive and forget injuries, I cannot but take notice of a pleaſant ſtory which happened ſome time before this: The archbiſhop's firſt wife, whom he married at Cambridge, lived at the Dolphin-inn; and he often reſorting thither on that account, the popiſh party had raiſed a ſtory, that he was oſtler of that inn, and never had the benefit of a learned education. This idle ſtory a Yorkſhire prieſt had with great confidence aſſerted, in an ale-houſe, which he uſed to frequent; railing at the archbiſhop, and ſaying, that he had no more learning than a gooſe. Some of the pariſh, who had a reſpect for Cranmer's character, informed the lord Cromwell of this, who immediately ſent for the prieſt, and committed

mitted him to the Fleet-priſon. When he had been there nine or ten weeks, he ſent a relation of his to the archbiſhop, to beg his pardon, and humbly ſue to him for a diſcharge. The archbiſhop inſtantly ſent for him, and after a gentle reproof, aſked the prieſt, whether he knew him? to which he anſwered, no; the archbiſhop expoſtulated with him, why he ſhould then make ſo free with his character. The prieſt excuſed himſelf by his being in drink: But this, Cranmer told him, was a double fault; and then let him know, that if he had a mind to try what a ſcholar he was, he ſhould have liberty to oppoſe him, in whatever ſcience he pleaſed. The prieſt humbly aſked his pardon, and confeſſed himſelf to be very ignorant, and to underſtand nothing but his mother-tongue. "No doubt then, ſaid Cranmer, you are well verſed in the Engliſh Bible, and can anſwer any queſtion out of that: pray tell me who was David's father?" The prieſt ſtood ſtill a-while, to conſider; but at laſt told the archbiſhop, he could not recollect his name. "Tell me then, ſays Cranmer, who was Solomon's father?" The poor prieſt replied, That he had no ſkill in genealogies, and could not tell. Then the archbiſhop adviſed him to frequent alehouſes leſs, and his ſtudy more; and ad-

moniſhed him, not to accuſe others for want of learning, till he was maſter of ſome himſelf; diſcharged him out of cuſtody, and ſent him home to his cure.

Thus much may ſuffice concerning the clemency and charitable forgiving temper of the archbiſhop. He was much blamed by many for his too great lenity; which, it was thought, encouraged the popiſh faction to make freſh attempts againſt him. The king, obſerving their implacable hatred towards him, and the perils to which he was expoſed, on account of the zeal for the reformation of thoſe abuſes under which the church groaned, changed his coat of arms, from three cranes, to three pelicans; thereby intimating to him, that he muſt, like the pelican, ſhed his blood for his ſpiritual children's benefit, if it ſhould pleaſe God to call him thereto.

And now the archbiſhop, finding the juncture ſomewhat favourable, argued againſt the ſanguinary act of the ſix articles, in the parliament-houſe, and preſſed for a mitigation of its ſeverity; and made ſuch an impreſſion on the king, and the temporal lords, by his ſtrong and perſuaſive reaſoning, that they agreed to moderate the rigour of the ſtatute.

Soon after, the king prepared for an expedition againſt France, and ordered a litany to

to be ſaid for a bleſſing on his arms, the archbiſhop prevailed with him to let it be ſet forth in Engliſh; the ſervice in an unknown tongue making the people negligent in coming to church. This, with the prohibition of ſome ſuperſtitious and unwarrantable cuſtoms, touching vigils and the worſhip of the croſs, was all the progreſs the reformation made, during the reign of king Henry: For the intended reformation of the canon law, was, by the craft of biſhop Gardiner, ſuppreſſed for reaſons of ſtate; and the king, towards the latter end of his life, ſeemed to have a ſtrong byaſs towards the popiſh ſuperſtitions, and to frown on all attempts of a reformation.

On the 28th of January, 1546, king Henry departed this life; and was ſucceeded by his only ſon Edward, who was godſon to the archbiſhop, and had been inſtructed by men who favoured the reformation. Archbiſhop Cranmer was one of thoſe, whom the late king had nominated for his executors, and who were to take the adminiſtration of the government into their hands, till king Edward was eighteen years old: And when the earl of Hertford was afterwards choſe protector, his power was limited, ſo as not to be able to do any thing, without the advice and conſent of all the other executors.

It cannot be denied, that the juſt zeal of ſome of our reformers againſt the uſurped papal ſupremacy, carried them too far, and made them ſtretch the regal power to ſuch an exorbitant height, as was inconſiſtent with the divine commiſſion of the clergy, and ſeemed to reduce the church to be a mere creature of the ſtate. That archbiſhop Cranmer ran into this extreme, is plain, not only from his anſwers to ſome queſtions relating to the government of the church, firſt publiſhed by doctor Stillingfleet, in his miſchievous Irenicum, but from the commiſſion, which he now took out from the new king; whom he petitioned for a revival of his juriſdiction; and that as he had exerciſed the functions of an archbiſhop during the former reigns, ſo that authority determining with the late king's life, his preſent majeſty would truſt him with the ſame juriſdiction. On this error of the archbiſhop, the modern papiſts make tragical outcries, forgetting, that it was the common miſtake of thoſe times; that it is uſual for men, in the firſt heat of their zeal againſt any pernicious error, to run too far the contrary way; and that Bonner not only took out the ſame commiſſion now; but had before taken out another in the reign of king Henry, in which the king was declared

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the fountain of all authority, civil and eccleſiaſtical; and thoſe who formerly exerciſed eccleſiaſtical juriſdiction, are ſaid to have done it precariouſly, and at the courteſy of the king, and that it was lawful for him to revoke it at pleaſure: And therefore, ſince the lord Cromwel, the king's vicar-general in eccleſiaſtical affairs, was ſo far employed in matters of ſtate, as not to be at leiſure to diſcharge his function every-where, the king gives Bonner authority to exerciſe epiſcopal juriſdiction in the dioceſe of London.

This ſeems to have been the precedent, after which the new commiſſions were now formed. Mr Strype, indeed, confidently affirms the archbiſhop to have had a hand in drawing them up; but the very words which he quotes to prove it, are manifeſtly taken from the preamble to Bonner's commiſſion. But from theſe unprimitive and uncatholick Notions, our arch-biſhop was happily recovered by that luminary of our reformed church, biſhop Ridley.

The late king, who died in the Roman communion (though his imperfections are ſo freely charged on the reformation by the papiſts) had, in his will, left ſix hundred pounds per annum, for maſſes for his ſoul, with proviſion for four ſolemn obits every year;

year; but by the influence of the archbiſhop, this ſuperſtitious part of his will, notwithſtanding his ſtrict and ſolemn charge for its execution, was neglected.

On the 20th of February, the coronation of king Edward was ſolemnized at Weſtmiſter-Abbey. The ceremony was performed by archbiſhop Cranmer, who made an excellent ſpeech to the king; in which, after a cenſure of the papal encroachments on princes, and a declaration, that the ſolemn ceremonies of a coronation, add nothing to the authority of a prince, whoſe power is derived immediately from God; he goes on to inform the king of his duty, exhorts him to follow the precedent of good Joſias, to regulate the worſhip of God, to ſuppreſs idolatry, reward virtue, execute juſtice, relieve the poor, repreſs violence, and puniſh the evil doer. It may not be improper, to tranſcribe what he ſays concerning the divine original of kingly power, in his own words; to rectify ſome prevailing notions amongſt us, "The ſolemn rites of corronation (ſays he) have their ends and utility, yet neither direct force or neceſſity; they be good admonitions to put kings in mind of their duty to God, but no increaſement of their dignity: For they be God's anointed, not in reſpect of the oil, which the biſhop

biſhop uſeth, but in conſideration of their power which is ordained, of the ſword which is authorized, of their perſons which are elected of God; and indued with the gifts of his Spirit, for the better ruling and guiding of the people. The oil, if added, is but a ceremony; if it be wanting, the king is yet a perfect monarch notwithſtanding, and God's anointed, as well as if he was inoiled." Then follows his account of the king's duty; after which he goes on, "Being bound by my function, to lay theſe things before your royal highneſs; yet I openly declare, before the living God, and before the nobles of the land, that I have no commiſſion to denounce your majeſty deprived, if your highneſs miſs in part, or in whole, of theſe performances."

This ſpeech had ſo good an effect on the young king, that a royal viſitation was reſolved on, to rectify the diſorders of the church, and reform religion. The viſitors had ſix circuits aſſigned them; and every diviſion had a preacher, whoſe buſineſs it was, to bring off the people from ſuperſtition, and diſpoſe them for the intended alterations. And to make the impreſſions of their doctrine more laſting, the archbiſhop thought it highly expedient to have ſome homilies compoſed; which ſhould, in a plain

plain method, teach the grounds and foundation of true religion, and correct the prevailing errors and ſuperſtitions. On this head he conſulted the biſhop of Wincheſter, and deſired his concurrence; but to no purpoſe: For Gardiner, forgetting his large profeſſions of all future obedience to the archbiſhop, was returned with the dog to his vomit, and wrote to the protector, to put a ſtop to the reformation in its birth. When Cranmer perceived that Gardiner was obſtinate, he went on without him, and ſet forth the firſt book of homilies, in which himſelf had the chief hand. Soon after, Eraſmus's paraphraſe on the New Teſtament was tranſlated, and placed in every church, for the inſtruction of the people.

On November 5, 1547. a convocation was held at St Paul's, which the archbiſhop opened with a ſpeech; in which he put the clergy in mind of applying themſelves to the ſtudy of the holy ſcriptures, and proceeding according to that rule, in the throwing off the corrupt innovations of popery. But the terror of the ſix articles being a check on the majority, they acquainted the archbiſhop with their fears; who reporting it to the council, prevailed to have that act repealed. In this convocation

vocation, the communion was ordered to be adminiſtred in both kinds, and the lawfulneſs of the marriage of the clergy affirmed by a great majority.

In the latter end of January, the archbiſhop wrote to Bonner, to forbid, throughout his dioceſe, the ridiculous proceſſions, which were uſual in the popiſh times, on Candlemas-day, Aſh-wedneſday and Palm-Sunday; and to cauſe notice thereof to be given to the other neighbouring biſhops, that they might do the ſame. He was alſo one of the committee appointed to inſpect the offices of the church, and to reform them according to ſcripture and the pureſt antiquity: And by them a new office for the holy communion was drawn up, and ſet forth by authority.

This year was alſo publiſhed the archbiſhop's catechiſm, intitled, A ſhort inſtruction in chriſtian religion, for the ſingular profit of children and young people, and a Latin treatiſe of his, againſt unwritten verities. From this catechiſm, it is plain, that he had now recovered himſelf from thoſe extravagant notions of the regal ſupremacy, which he had once the misfortune to run into; for here he ſtrenuouſly aſſerts the divine commiſſion of biſhops and prieſts,

inlarges on the efficacy of their abſolution and ſpiritual cenſures, and earneſtly wiſhes for the reſtoring the primitive penitentiary diſcipline. Hence it appears, with what inſincerity doctor Stillingfleet acted, when in his Irenicum he endeavoured to impoſe on the world the contrary doctrines, as the laſt judgment of the archbiſhop on this ſubject.

The licence, which was given to men of learning and judgment, freely to preach, and write againſt the popiſh corruptions, now began to be abuſed by men of great confidence and ignorance; who took this opportunity to vend many dangerous hereſies and blaſphemies: To prevent which they were convened before the archbiſhop, and prevailed on to recant, and abjure their pernicious opinions. Only one Joan Bocher continued deaf to all arguments, and perverſely obſtinate againſt all perſuaſions. The archbiſhop thought it neceſſary to make her a ſevere example, to terrify all others from the like obſtinacy, and cruſh the ſpirit of hereſy now in its firſt beginnings. To which end he firſt excommunicated her, and then delivered her over to the ſecular powers; upon which ſhe was condemned to be burnt. But theſe rigorous proceedings were

were very inconſiſtent with the merciful and tender ſpirit of the king: He long withſtood the ſigning a warrant for her execution; and when over-awed by the authority and reaſonings of Cranmer, he at laſt, with great reluctancy, conſented to do it; and with tears in his eyes, ſaid to the archbiſhop, "My lord, if I do amiſs in this, you muſt anſwer for it to God."

In 1549, the popiſh faction broke out into a dangerous rebellion; and though they were ſoon ſuppreſſed in Kent, Oxfordſhire, and Suſſex, yet in Norfolk and Devonſhire, they were formidable for their numbers, and increaſed daily, to the terror of the government. The lord Ruſſel was ſent down with forces againſt them; and to him they delivered fifteen articles; in which they demanded, in the moſt inſolent terms, the revival of the ſix article-act, the reſtitution of the old ſuperſtitions; and that cardinal Pole ſhould not only be pardoned, but ſent for home, and be made a privy-counſellor: and that the abbey and chauntry lands ſhould be reſtored. The archbiſhop drew up a large and full anſwer to their demands, clearly ſhewing how unreaſonable they were, how prejudicial to the real intereſt of the nation, and of what miſchievous conſequence to religion; juſtly expoſing the abuſes and

corruptions of popery, and demonſtrating the neceſſity of a reformation.

Biſhop Bonner was ſuſpected to be a ſecret approver and encourager of this rebellion: And one of the rebels chief pleas being, that during the king's minority, the ſtate had no authority to make laws; Bonner was enjoined to preach on this very ſubject, to ſhew the falſhood and danger of ſuch pernicious tenets, and aſſert the king's juſt power. But, inſtead of obeying, in his diſcourſe he caſt bitter reflections on the reformation, and threw out ſome ſly inſinuations againſt the government; and information being given thereof by Latimer and Hooper, a commiſſion was iſſued out to archbiſhop Cranmer, biſhop Ridley, and others, to proceed againſt him. When he appeared before the commiſſioners, he refuſed to give any direct anſwer to the charge laid againſt him; pretending that the cauſe of his preſent trouble was, his aſſerting in his ſermon, the real preſence of Chriſt's body and blood in the ſacrament of the altar. Then he began in a moſt audacious and inſolent manner to queſtion the archbiſhop, concerning his belief in that point; but was told that they came not there to diſpute, but to hear what anſwer he could make to the crimes laid to his charge. The archbiſhop with

with incredible patience bore with his unparallelled inſolence, no leſs than ſeven ſeſſions ſucceſſively; but then finding him incorrigible, and that he was reſolved not to anſwer to the articles alledged againſt him; but inſtead of that, to revile and calumniate his judges; he, in the name of the reſt of the commiſſioners, pronounced him Contumax, and proceeded to the ſentence of deprivation. Bonner proteſted againſt the validity of this ſentence, becauſe he did not appear before them of his own free will, but was a priſoner, and conſtrained to appear: To which the archbiſhop replied, that the ſame plea might be made by any traitor and rebel, ſince no criminal is willing to be brought to juſtice.

The next year biſhop Gardiner alſo, was, for his obſtinate oppoſition to the reformation, cited before the archbiſhop, and other commiſſioners. At his firſt appearance he proteſted againſt the authority of his judges, and excepted againſt the legality of their commiſſion: He proteſted alſo againſt the perſons who appeared as witneſſes againſt him; and behaving himſelf in the ſame haughty and arrogant manner as Bonner had done before, he was at laſt deprived, after they had borne with his inſolence no leſs than two and twenty ſeſſions at different places,

places, from the 15th of December to the 14th of February.

This year the archbiſhop publiſhed his "Defence of the true and catholick doctrine of the ſacrament of the body and blood of our Saviour Chriſt." He had now, by the advice and aſſiſtance of biſhop Ridley, overcome thoſe ſtrong prejudices he had long laboured under, in favour of the corporal preſence; and in this treatiſe, from ſcripture and reaſon, excellently confuted it. The popiſh party were alarmed at the publication of it; and ſoon after two anſwers to it were publiſhed, the one wrote by Dr Smith, the other by Gardiner. The archbiſhop defended his book againſt them both; and was allowed by all impartial readers, vaſtly to have the ſuperiority in the argument. The archbiſhop's book was afterwards tranſlated into Latin, by ſir John Cheke, and was highly eſteemed by all learned foreigners, for the great knowledge in ſcripture and eccleſiaſtical antiquity therein diſcovered.

The next material occurrence relating to the archbiſhop, was the publication of the forty-two articles of religion; which, with the aſſiſtance of biſhop Ridley, he drew up for preſerving and maintaining the purity and unity of the church. They were alſo

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reviſed by ſeveral other biſhops and learned divines; and, after their corrections, farther enlarged and improved by Cranmer. Theſe articles were agreed to in convocation, in 1532, and in 1553 were publiſhed by royal authority, both in Latin and Engliſh.

The archbiſhop had formed a deſign, in the reign of the late king Henry, to review and purge the old canon law from its popiſh corruptions, and had made ſome progreſs in the work: But by the ſecret artifices of Gardiner and others, that king was prevailed upon not to countenance or encourage it. In this reign he reſumed his deſign, and procured a commiſſion from the king, for himſelf, with other learned divines and lawyers, diligently to examine into the old church-laws; and to compile ſuch a body of laws as they thought moſt expedient to be practiſed in the eccleſiaſtical courts, and moſt conducive to order and good diſcipline. The archbiſhop proſecuted this noble undertaking with great vigour, and had the principal hand in it: But when a correct and complete draught of it was finiſhed and prepared for the royal aſſent, the unhappy death of the good king blaſted this great deſign, and prevented its confirmation. The book was publiſhed by archbiſhop Parker,

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in the year 1571, intituled, "Reformatio legum eccleſiaſticarum."

King Edward was now far gone in a conſumption, not without ſome ſtrong ſuſpicions of being brought into that condition by ſlow poiſon; and finding himſelf decay apace, began to think of ſettling the ſucceſſion. He had been perſuaded by the artifices of the duke of Northumberland, to exclude his ſiſters, and to bequeath the crown to the lady Jane Grey, who was married to Northumberland's ſon. This, the duke pretended, was abſolutely neceſſary for the preſervation of the reformed religion, which would be in great danger from the ſucceſſion of the princeſs Mary—But in fact, he had nothing at heart but the aggrandizing his own family, and intailing the crown on his poſterity; for he was even then a ſecret papiſt, as he afterwards confeſſed at his execution. The archbiſhop did his utmoſt to oppoſe this alteration of the ſucceſſion: He argued againſt it with the king, telling him, that religion wanted not to be defended by ſuch unrighteous methods; that it was one of the groſs errors of the papiſts, to juſtify the excluding or depoſing princes from their juſt rights, on account of religion; and, let the conſequence be what it would,

would, juſtice ought to take place, and the protection of the church committed to the care of that righteous providence, which was never known to give a bleſſing to thoſe who endeavoured to preſerve themſelves from any imminent danger by unlawful means. But his majeſty being over-perſuaded by Northumberland's agents, was not to be moved from his reſolution: The will was made, and ſubſcribed by the council and the judges. The archbiſhop was ſent for laſt of all, and required to ſubſcribe: But he plainly told them he could not do it without perjury, having ſworn to the entail of the crown on the two princeſſes, Mary and Elizabeth. To this the king replied, that the judges, who beſt knew the conſtitution, ſhould be moſt regarded in this point; and they had informed him, that notwithſtanding that entail, he might lawfully bequeath the crown to the lady Jane. The archbiſhop deſired to diſcourſe with them himſelf about this matter; and they all agreeing, that he might lawfully ſubſcribe the king's will, he was, after many perſuaſions, prevailed upon to reſign his own private ſcruples to their authority, and at laſt, not without great reluctancy, he ſet his hand to it.

On the 6th of July, in the year of our Lord 1553, it pleaſed Almighty God to take to himſelf this pious and good prince, king Edward; and the archbiſhop having ſubſcribed to the king's will, thought himſelf obliged, by virtue of his oath, to join the lady Jane. But her ſhort-lived power ſoon expired, and queen Mary's title was univerſally acknowledged, and ſubmitted to.

Not long after her acceſſion, a falſe report was raiſed; that archbiſhop Cranmer, in order to make his court to the queen, had offered to reſtore the Latin ſervice, and that he had already ſaid maſs in his cathedral church of Canterbury. To vindicate himſelf from this vile and baſe aſperſion, the archbiſhop publiſhed a declaration; in which he not only cleared himſelf from that unjuſt imputation, but offered publickly to defend the Engliſh liturgy, and prove it conſonant to ſcripture, and the pureſt antiquity; and challenged his enemies to a diſputation. This declaration ſoon fell into the hands of the council, who ſent a copy of it to the queen's commiſſioners; and they immediately ſent for the archbiſhop, and queſtioned him about it. Cranmer acknowledged it to be his; but complained that it had, contrary to his intent, ſtollen abroad in ſo imperfect

a condition: For his deſign was to review and correct it, and then, after he had put his ſeal to it, to fix it up at St Paul's, and on all the church-doors in London. This bold and extraordinary anſwer ſo irritated them, that they ſent him to the Tower, there to be confined, till the queen's pleaſure concerning him was known. Some of his friends who foreſaw this ſtorm, had adviſed him to conſult his ſafety, by retiring beyond-ſea; but he thought it would reflect a great diſhonour on the cauſe he had eſpouſed, if he ſhould deſert his ſtation at ſuch a time as this; and choſe rather to hazard his life, than give ſuch juſt cauſe of ſcandal and offence.

In the middle of November, archbiſhop Cranmer was attainted by the parliament, and adjudged guilty of high treaſon, at Guildhall. His ſee was hereupon declared void: and on the tenth of December the dean and chapter of Canterbury gave commiſſions to ſeveral perſons to exerciſe archiepiſcopal juriſdiction in their name, and by their authority. Archbiſhop Cranmer wrote a very ſubmiſſive letter to the queen; in the moſt humble manner acknowledging his fault, in conſenting to ſign the king's will; acquainting her, what preſſing inſtances he made to the king againſt it; and excuſing his fault, by being

over-ruled by the authority of the judges and lawyers, who, he thought, underſtood the conſtitution better than he did himſelf. The queen had pardoned ſo many already, who had been far more deeply engaged in the lady Jane's uſurpation, that Cranmer could not for ſhame be denied; ſo he was forgiven the treaſon: But, to gratify Gardiner's malice, and her own implacable hatred againſt him for her mother's divorce, orders were given to proceed againſt him for hereſy.

The Tower being full of priſoners, archbiſhop Cranmer, biſhop Ridley, Latimer and Bradford, were all put into one chamber; for which they bleſſed God, and for the opportunity of converſing together, reading and comparing the ſcriptures, confirming themſelves in the true faith, and mutually exhorting each other to conſtancy in profeſſing it, and patience in ſuffering for it.

In April, 1544, the archbiſhop, with biſhop Ridley, and biſhop Latimer, were removed from the Tower to Windſor, and from thence to Oxford, to diſpute with ſome ſelect perſons of both univerſities. At the firſt appearance of the archbiſhop in the publick ſchools, three articles were given him to ſubſcribe: in which the corporal preſence,

preſence, by tranſubſtantiation, was aſſerted, and the maſs affirmed to be a propitiatory ſacrifice, for the ſins of the living and dead. Theſe, he declared freely, he eſteemed groſs untruths; and promiſed to give an anſwer concerning them in writing. Accordingly he drew it up; and when he was brought again to the ſchools to diſpute, he delivered the writing to Dr Weſton, the prolocutor. At eight in the morning the diſputation began, and held till two in the afternoon; all which time the archbiſhop conſtantly maintained the truth, with great learning and courage, againſt a multitude of clamorous and inſolent opponents. And three days after, he was again brought forth to oppoſe Dr Harpsfield, who was to reſpond for his degree in divinity: And here he acquitted himſelf ſo well, clearly ſhewing the groſs abſurdities, and inextricable difficulties of the doctrine of tranſubſtantiation, that Weſton himſelf, as great a bigot as he was, could not but diſmiſs him with commendation.

In theſe diſputations, among other ſlanderous reproaches, the archbiſhop was accuſed for corrupting and falſifying a paſſage, which in his book of the ſacrament he had quoted from St Hilary: In anſwer to which, he replied that he had tranſcribed it verbatim from the printed book; and that Dr Smith, one

one of their own divines there preſent, had quoted it word for word alſo. But Smith made no reply, being conſcious that it was true. When the diſputation was over, one Mr Halcot remembering that he had Smith's book, went directly to his chamber in Univerſity-College; and comparing it with Cranmer's, found the quotations exactly to agree. He afterwards looked into a book of Gardiner's, called, "The devil's ſophiſtry," where the ſame paſſage was cited; and both the Latin and Engliſh agreed exactly with Cranmer's quotation and tranſlation. Upon this he reſolved to carry the ſaid books to the archbiſhop in priſon, that he might produce them in his own vindication: When he came thither he was ſtopped, and brought before Dr Weſton and his collegues; who upon information of his deſign, charged him with treaſon, and abetting Cranmer in his hereſy; and committed him to priſon. The next day he was again brought before them; and they threatened to ſend him to biſhop Gardiner, to be tried for treaſon, unleſs he would ſubſcribe the three articles, concerning which the diſputation had been held. This he then refuſed; but being ſent for again, after the condemnation of Cranmer, through fear he conſented to do it; yet not till they had aſſured him, that if he ſinned by ſo doing,

doing, they would take the guilt upon themſelves, and anſwer for it to God. And yet even this ſubſcription, of which he afterwards heartily repented, could not prevail for the reſtoring his books, leſt he ſhould ſhew them to their ſhame; nor for his entire diſcharge, the maſter of Univerſity-College being commanded to keep a ſtrict watch over him, till Gardiner's pleaſure concerning him was known; and if he heard nothing from him in a fortnight's time, then to expel him the college for his offence.

On the 20th of April, Cranmer was brought to St Mary's, before the queen's commiſſioners; and refuſing to ſubſcribe, was pronounced an heretick, and ſentence of condemnation read againſt him as ſuch. Upon which he told them that he appealed from their unjuſt ſentence and judgment, to the judgment of the Almighty; and that he truſted to be received to his preſence in heaven, for maintaining the truth of whoſe ſpiritual preſence at the altar, he was there condemned. After this his ſervants were diſmiſſed from their attendance, and himſelf cloſely confined in priſon.

The latter end of this year a popiſh convocation met; and did archbiſhop Cranmer the

the honour, to order his book of the ſacrament to be burnt, in company with the Engliſh Bible and Common-prayer-book. Cranmer, in the mean time, ſpent his melancholy hours in writing a vindication of his treatiſe concerning the Euchariſt, from the objections of Gardiner; who had publiſhed a book againſt it, under the feigned name of Marcus Antonius Conſtantius. Many learned men of the Romiſh perſuaſion came to viſit him in priſon, and endeavoured, by diſputations and conferences, to draw him over to their church; but in vain.

In 1555, a new commiſſion was ſent from Rome, for the trial of archbiſhop Cranmer for hereſy; the former ſentence againſt him being void in law, becauſe the authority of the pope was not then re-eſtabliſhed. The commiſſioners were Dr Brooks, biſhop of Glouceſter, the pope's delegate; Dr Storie, and Dr Martin, doctors of the civil law, the queen's commiſſioners. On September 12, they met at St Mary's church; and being ſeated at the high altar, commanded the archbiſhop to be brought before them. To the queen's commiſſioners, as repreſenting the ſupreme authority of the nation, he paid all due reſpect; but abſolutely

abſolutely refuſed to ſhew any to the pope's delegate, leſt he ſhould ſeem to make the leaſt acknowledgment of his uſurped ſupremacy. Brooks, in a long oration, exhorted him to conſider from whence he was fallen, adviſing him, in the moſt earneſt and pathetick manner, to return to his holy mother, the Roman-catholick church, and by the example of his repentance, to reclaim thoſe whom his paſt errors had miſled.

In this oration, he betrayed great ignorance both of ſcripture and antiquity; of ſcripture, by affirming, that the Arians had more texts, by two and forty, to countenance their errors, than the catholicks had for the maintenance of the truth; of antiquity, by making Origen write of Berengarius who lived near eight hundred years after him; and by confounding the great St Cyprian with another Cyprian of Antioch, laying the magical ſtudies of the latter to the charge of the former.

When he had finiſhed his harangue, Dr Martin, in a ſhort ſpeech, began to open the trial, acquainting the archbiſhop with the articles alledged againſt him, and requiring his anſwer. The articles contained a charge of perjury, incontinence and hereſy; firſt on account of his oppoſition to the papal tyranny; the ſecond in reſpect to his mar-

riage; and the laſt, on account of the reformation in the late reign, in which he had the chief hand. The archbiſhop having liberty to ſpeak, after he had repeated the Lord's-prayer and the creed, began with a juſtification of his conduct, in relation to his renouncing the pope's ſupremacy; the admiſſion of which, he proved by many inſtances, to be contrary to the natural allegiance of the ſubject, the fundamental laws of the realm, and the original conſtitution of the chriſtian church: And in the cloſe, he boldly charged Brooks with perjury, for ſitting there by the pope's authority, which he had ſolemnly abjured. Brooks endeavoured to vindicate himſelf, and retort the charge on the archbiſhop, by pretending, that he was ſeduced by Cranmer to take that oath: But this, the archbiſhop told him, was a groſs untruth; the pope's ſupremacy having received the ſaid blow from his predeceſſor, archbiſhop Warham; by whoſe advice king Henry had ſent to both the univerſities, to examine what foundation it had in the word of God; to which they replied, and gave it under their ſeal, that by the word of God, the ſupremacy was veſted in the king, not in the pope; and that Brooks had then ſubſcribed this determination, and therefore wronged him, in pretending that he was ſeduced

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by him. At this Brooks was in a great confuſion, and cried, We came to examine you, and, I think, you examine us.

Then Dr Storie began to rail at the archbiſhop, in an indecent manner, for excepting againſt the authority of his judge; and moved biſhop Brooks, to require from him a direct anſwer to the articles, whereof he ſtood accuſed; or if he continued to deny the pope's authority, and to decline anſwering, to proceed to ſentence againſt him.

After which, doctor Martin had a ſhort conference with the archbiſhop, about his conduct in relation to the ſupremacy, and the doctrine of the Euchariſt; and then they proceeded to demand his anſwer to certain interrogatories, concerning the crimes laid to his charge; to which he replied in ſo full and ſatisfactory a manner, that Brooks thought himſelf obliged to make another ſpeech, to take off the impreſſion his defence might have made upon the people. The ſpeech was much unbecoming the gravity of a biſhop, conſiſting only of ſcurrilous and unchriſtian railings, and uncouth and ſophiſtical miſapplications of ſcripture and the fathers. After this, the archbiſhop was cited to appear at Rome, within fourſcore days, and there to anſwer in perſon: To which he replied, that he would very willingly con-

ſent, if the queen would give him leave to go to Rome, and juſtify the reformation to the pope's face. But this was only a mock citation; for he was kept all that time cloſe confined, and yet at the end of fourſcore days was declared contumax, for wilfully abſenting himſelf from Rome, whither he was legally ſummoned; and in conſequence thereof was degraded, as we ſhall ſee hereafter.

In the mean time, farther to manifeſt the inſincerity of Dr Stillingfleet, and to vindicate the character of the archbiſhop; I ſhall ſet down his laſt judgment, concerning the extent of the regal ſupremacy, as contained in his anſwer to Dr Martin. When that doctor aſked him, who was ſupreme head of the church of England? the biſhop anſwered; Chriſt is head of this member as he is of the whole body of the catholick church. When the doctor again demanded, whether he had not declared king Henry head of the church? Yes, ſaid the archbiſhop, of all the people in England, as well eccleſiaſtical as temporal. What, ſays Martin, and not of the church? No, replied the archbiſhop, for Chriſt only is head of his church, and of the faith and religion of the ſame.

The February following, a new commiſſion was given to biſhop Bonner and biſhop Thirlby,

Thirlby, for the degradation of the archbiſhop. When they came down to Oxon, the archbiſhop was brought before them, and after they had read their commiſſion from the pope, Bonner, in a ſcurrilous oration, inſulted over him, after a moſt unchriſtian manner; for which he was often rebuked by biſhop Thirlby. In the commiſſion it was declared, that the cauſe had been impartially heard at Rome, the witneſſes on both ſides were examined, and the archbiſhop's counſel allowed to make the beſt defence for him that they could: At the reading this, the archbiſhop could not forbear crying out, "Good God, what lyes are theſe! that I, being continually in priſon, and not ſuffered to have counſel or advocate at home, ſhould produce witneſſes, and appoint my counſel at Rome! God muſt needs puniſh this open and ſhameleſs lying." When Bonner had finiſhed his invective againſt him, they proceeded to degrade him; and that they might make him as ridiculous as they could, the epiſcopal habit which they put on him, was made of canvas and old clouts. Then the archbiſhop, pulling out of his ſleeve a written appeal, delivered it to them, ſaying, I appeal to the next general council. When they had degraded him, they put on him an old threadbare beadle's

beadle's gown, and a townſman's cap; and in that garb delivered him over to the ſecular power. As they were leading him to priſon, a gentleman came, and gave ſome money to the bailiffs, for the archbiſhop: But this charitable action gave ſuch offence to Bonner, that he ordered the gentleman to be ſeized; and had he not found great friends to intercede for him, would have ſent him up to the council, to be tried for it.

While the archbiſhop continued in priſon, no endeavours were omitted to win him over to the church of Rome. Many of the moſt eminent divines in the univerſity reſorted to him daily, hoping, by arguments and perſuaſions to work upon him; but all in vain, for he held faſt the profeſſion of his faith, without wavering, and could not be ſhaken by any of the terrors of this world, from his conſtancy in the truth. Nay, even when he ſaw the barbarous martyrdom of his dear companions, biſhop Ridley and biſhop Latimer, he was ſo far from ſhrinking, that he not only prayed to God to ſtrengthen them; but alſo, by their example, to animate him to a patient expectation and endurance of the ſame fiery trial.

At laſt the papiſts bethought themſelves of a ſtratagem, which proved fatal to him: They

They removed him from priſon, to the lodgings of the dean of Chriſt-church; they treated him with the greateſt civility and reſpect, and made him great promiſes of the queen's favour, and the reſtitution of his former dignities, with many other honours and preferments accumulated, if he would recant. And now, behold a moſt aſtoniſhing inſtance of human frailty! The man, who had with ſuch undaunted reſolution, ſuch unſhaken conſtancy, and ſo truly primitive a ſpirit of martyrdom, faced the terrors of death, and defied the moſt exquiſite tortures, ſinks under this laſt temptation, falls a prey to flattery and hypocriſy, and conſents to recant!

It is a vulgar error, even in our beſt hiſtorians, to ſuppoſe, that the archbiſhop acknowledged the whole of popery at once, and ſubſcribed but one recantation. But this miſtake is now rectified by the labour of the induſtrious Mr Strype; who has diſcovered how ſubtilly he was drawn in by the papiſts, to ſubſcribe ſix different papers; the firſt being expreſſed in ambiguous words, capable of a favourable conſtruction, and the five following pretended to be only explanations of the firſt. It is very probable, that had they acquainted Cranmer with the whole of their

their deſign at once, he could never have been ſeduced, to redeem his life with ſuch a diſhonourable compliance: But when they had by their hypocriſy and artifice, drawn him in, to a firſt and ſecond recantation, a ſhame to retreat after he had gone ſo far, and an unwillingneſs to loſe the benefit of his paſt ſubſcriptions, prevailed with him to go on. Add to this, that when men ſo far diſtruſt the goodneſs of God, as by unjuſtifiable compliances, and ſinful prevarications in leſſer matters to ſeek to preſerve their lives or fortunes; they put themſelves out of the divine protection, and can no longer promiſe themſelves the aſſiſtance of his reſtraining grace, to preſerve them from the moſt heinous ſins, and the moſt fatal conſequences of thoſe temptations, into which they have wilfully led themſelves. [Again, we have notable inſtances in holy writ, that ſome of the deareſt favourites of heaven have been ſo left to their own wills, as to be ſuffered to fall into the fouleſt crimes, that he who thinketh he ſtandeth may take heed leſt he fall; and to convince all chriſtians that their perſeverance is in God's faithfulneſs and ſtrength, and not in their own.]

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The copy of the archbiſhop's firſt ſubſcription ran thus.

"Foraſmuch as the king's and queen's majeſties, by conſent of their parliament, have received the pope's authority in this realm, I am content to ſubmit myſelf to their laws herein, and to take the pope for the chief head of this church of England, ſo far as God's laws, and the laws and cuſtoms of this realm will permit.

THOMAS CRANMER."

This paper was immediately ſent up to the queen and council; but being not ſatisfactory, another was offered him to ſubſcribe, in fewer words, but more full, and with leſs reſerve; and was as follows.

"I Thomas Cranmer, doctor in divinity, do ſubſcribe myſelf to the catholick church of Chriſt, and unto the pope, ſupreme head of the ſame church, and to the king and queen's majeſties, and unto all their laws and ordinances.

THOMAS CRANMER."

This alſo being thought too brief and ambiguous, a third, yet fuller and more

expreſs, was required of him; which was this:

"I am content to ſubmit myſelf to the king's and queen's majeſties, and to all their laws and ordinances, as well concerning the pope's ſupremacy, as others: And I ſhall, from time to time, move and ſtir all others to do the like, to the uttermoſt of my power, and to live in quietneſs and obedience to their majeſties, moſt humbly, without murmur, or grudging againſt any of their holy proceedings. And for my book which I have written, I am content to ſubmit to the judgment of the catholick church, and the next general council.

THOMAS CRANMER."

This, like the reſt, not giving ſatisfaction, was immediately followed by a fourth, in theſe following words, viz.

"Be it known by theſe preſents, that I Thomas Cranmer, doctor of divinity, and late archbiſhop of Canterbury, do firmly, ſtedfaſtly, and aſſuredly believe, in all articles and points of the chriſtian religion and catholick faith, as the catholick church doth believe, and hath believed from the beginning,

ginning. Moreover, as concerning the ſacraments of the church, I believe unfeignedly in all points, as the ſaid catholick church doth, and hath believed from the beginning of chriſtian religion. In witneſs whereof I have humbly ſubſcribed my hand unto theſe preſents, the 18th day of February, in the year MDLV.

THOMAS CRANMER."

Having gained ground upon him thus far, they grew bold and barefaced; and in the fifth paper (which is in Fox's Martyrology, and has been commonly thought to be his only recantation) they required him to renounce and anathematize all Lutheran and Zuinglian hereſies and errors; to acknowledge the one holy catholick church, to be that, whereof the pope is the head; and to declare him the ſupreme biſhop, and Chriſt's vicar, to whom all chriſtians ought to be ſubject. Then followed an expreſs acknowledgment of tranſubſtantiation, the ſeven ſacraments, purgatory, and of all the doctrines of the church of Rome in general; with a prayer to God to forgive his paſt oppoſition to them, and an earneſt intreaty to all, who had been miſled by his doctrine and example, to return to the unity of the church.

And yet even this, full and expreſs as it was, did not give content, but a ſixth was ſtill required, which was drawn up in as ſtrong and ample terms, that nothing was capable of being added to it; containing a prolix acknowledgment of all the popiſh errors and corruptions, and a moſt grievous accuſation of himſelf as a blaſphemer, an enemy of Chriſt, and a murderer of ſouls, on account of his being the author of king Henry's divorce, and of all the calamities, ſchiſms, and hereſies, of which that was the fountain. This laſt paper he ſubſcribed on the eighteenth of March; not in the leaſt ſuſpecting, that the papiſts deſigned, notwithſtanding all theſe ſubſcriptions, to bring him to the ſtake; and that the writ was already ſigned for his execution.

Theſe ſix papers were, ſoon after his death, ſent to the preſs by Bonner, and publiſhed, with the addition of another, which they had prepared for him to ſpeak at St Mary's, before his execution: And though he then ſpake to a quite contrary effect, and revoked all his former recantations, yet Bonner had the confidence to publiſh this to the world, as if it had been approved and made uſe of by the archbiſhop.

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The day appointed for his execution was the 21ſt of March; and Dr Cole was ſent to Oxford, to prepare a ſermon for the occaſion. The day before, Cole viſited him in the priſon, whither he was now removed; and aſked him if he ſtood firm in the faith he had ſubſcribed? to which Cranmer gave a ſatisfactory anſwer. The next morning Cole viſited him again, exhorted him to conſtancy, and gave him money to diſpoſe of to the poor, as he ſaw convenient. Soon after, he was brought to St Mary's church, and placed on a low ſcaffold, over-againſt the pulpit. Then Dr Cole began his ſermon; the chief ſcope whereof was, to endeavour to give ſome reaſons why it was expedient that Cranmer ſhould ſuffer, notwithſtanding his recantation: And in the cloſe, he addreſſed himſelf particularly to the archbiſhop, exhorting him to bear up with courage againſt the terrors of death; and by the example of the thief on the croſs, encouraged him not to deſpair, ſince he was returned, though late, into the boſom of the catholick church, and to the profeſſion of the true apoſtolical faith. The archbiſhop, who, till now, had not the leaſt notice of his intended execution, was ſtruck with horror, at the baſe inhumanity, and unparallelled cruelty [not to be exceeded in the

the infernal regions!] of theſe proceedings. It is utterly impoſſible to expreſs what inward agonies he felt, and what bitter anguiſh his ſoul was perplexed with. During the whole ſermon he wept inceſſantly; ſometimes lifting up his eyes to heaven, ſometimes caſting them down to the ground, with marks of the utmoſt dejection! When it was ended, being moved to make a confeſſion of his faith, and give the world ſatisfaction of his dying a good catholick, he conſented; and kneeling down, began the following prayer.

"O Father of heaven; O Son of God, Redeemer of the world; O Holy Ghoſt, proceeding from them both; three Perſons, and One GOD; have mercy upon me moſt wretched caitiff and miſerable ſinner! I! who have offended both Heaven and earth, and more grievouſly than tongue can expreſs! whither then ſhould I go, or where ſhall I fly for ſuccour! To Heaven I am aſhamed to lift up mine eyes; and on earth I find no refuge! What ſhall I then do? ſhall I deſpair? God forbid! O good God, thou art merciful, and refuſeſt none who come unto Thee for ſuccour! To Thee therefore do I run; to Thee do I humble myſelf; ſaying, O Lord my God, my ſins be great, but yet have mercy upon me for thy infinite mercy! O God the Son, thou

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waſt not made man, this great myſtery was not wrought for few or ſmall offences only; neither didſt thou give thy Son to die, O God the Father, for our ſmaller crimes, but for the greateſt ſins of the whole world; ſo that the ſinner return unto Thee with a penitent heart, as I do now in this moment. Wherefore take pity on me, O Lord, whoſe property is always to have mercy: For though my ſins be great, yet thy mercy is greater.—I crave nothing, O Lord, for my own merits, but for thy name's ſake, and that it may be glorified thereby, and for thy dear Son Jeſus Chriſt's ſake; in whoſe words I conclude: "Our Father, &c."

Having finiſhed the Lord's Prayer, he roſe from his knees; and after he had exhorted the people to a contempt of the vanities of this ſinful and deceitful world, a patient obedience to the queen, mutual love and charity, and bounty to the poor; he told them, that being now on the brink of eternity, he would freely declare unto them his real faith and opinion, without the leaſt reſerve or diſſimulation.—Then he repeated the Apoſtles Creed, and profeſſed his belief thereof, and of all things contained in the Old and New-Teſtament: after which he declared his great and unfeigned repentance, for

for having, contrary to this faith, ſubſcribed the popiſh errors; lamented with many tears, his grievous fall; and declared, that the hand which had ſo offended, ſhould be burnt before the reſt of his body. Then he renounced the pope in the moſt expreſs terms; and profeſſed his belief concerning the Euchariſt, to be the ſame with what he had aſſerted in his book againſt Gardiner. This was a grievous diſappointment to the papiſts; they made loud clamours, and charged him with hypocriſy and falſhood: To which he meekly replied, that he was a plain man, and had never acted the hypocrite, but when he was ſeduced by them to a recantation.—Upon this they hurried him to the ſtake; to which he approached with a chearful countenance; and, notwithſtanding the earneſt ſollicitations of many of the papiſts, continued ſtill to declare his utter abhorrence of the popiſh errors, and hearty repentance for having recanted. After this, he kneeled down and prayed; and then, having undreſſed himſelf, and taken leave of his friends, he was bound to the ſtake. As ſoon as the fire was kindled, he ſtretched forth his right hand, and held it, ſtedfaſtly and without ſhrinking, in the flame (only once he wiped his face with it) till it was quite conſumed,

conſumed, which was ſome time before the fire reached his body, nor expreſſing any great ſenſe of pain: He often cried out, "This unworthy hand! this unworthy hand!" and lifting up his eyes to heaven, expired with the dying prayer of St Stephen in his mouth, "Lord Jeſus receive my ſpirit!"

He was a man naturally of a mild and gentle temper; not ſoon provoked, and yet ſo eaſy to forgive, and reward good for evil, that it became a kind of proverb concerning him; "Do my lord of Canterbury a ſhrewd turn, and he will be your friend as long as you live." His candour and ſincerity, faithfulneſs and integrity, meekneſs and humility, were admired by all who converſed with him: And when he was in power his lenity to the papiſts was ſo great, that he was charged with remiſſneſs and negligence; but his reply was, That men ought to have time allowed them to diſintangle themſelves from their prejudices, and that in the mean time gentle uſage was more likely to have a better influence on them, than could be expected from rigorous treatment.—He had, by his interceſſion with king Henry, preſerved the preſent queen's life, when her father's anger was inflamed to ſuch an extravagant pitch,

and her ruin ſeemed ſo irrevocably fixed, that neither the duke of Norfolk, nor biſhop Gardiner durſt interpoſe a word in her favour, leſt they ſhould periſh with her. But the ungrateful queen, forgetting this noble ſervice, and his eminent zeal for her ſucceſſion, could not reſt till ſhe had brought him to the ſtake.

As to his learning, he was an excellent divine; his knowledge in the ſcriptures and fathers, was equalled by few of his time, he was ſo well read in the canon and civil laws, and not unacquainted with the more polite part of learning. He had, in two folio volumes, made large collections from the ſcriptures, fathers, councils and ſchoolmen, and digeſted them into common-places, by which he bravely juſtified the Engliſh reformation; and ſhewed how far the church of Rome had degenerated from the doctrine, worſhip and diſcipline of the primitive church. Theſe valuable remains, after they had been for ſome time loſt, the papiſts endeavouring to have them ſuppreſſed, were, in the reign of queen Elizabeth happily recovered by archbiſhop Parker.

A Genuine Account of the Life and Martyrdom of Dr Nicholas Ridley, ſome time biſhop of London.

THIS great and bleſſed martyr, whom we may juſtly ſtile the glory of our Engliſh reformation, was born in Northumberland, near the borders of Scotland; and trained up in the firſt rudiments of learning, in the grammar-ſchool at New-caſtle upon Tyne. From thence he was ſent to Cambridge, and admitted ſcholar of Pembroke-hall; and having taken his firſt degree in arts, he was elected fellow in 1524. His proficiency in learning was ſo great, that, young as he was, he was ſo well known, and ſo highly eſteemed at Oxford, that they coveted to tranſplant ſo precious a jewel into their own univerſity: And to that end, he was elected to a vacant fellowſhip at Univerſity College; but he refuſed to accept it. In 1525, he commenced maſter of arts: And about this time, it is moſt probable that he travelled

into foreign parts; and after having ſpent ſome time at Paris, among the doctors of the Sorbonne, and made a ſhort ſtay at Lovaine, he returned again to Cambridge.

In 1534, he was proctor of the univerſity; and in 1537, took the degree of batchelor of divinity: He was alſo chaplain to the univerſity, and one of the publick readers. During his reſidence at Pembroke-Hall he applied himſelf diligently to the ſtudy of the holy ſcriptures; and was ſo well verſed in them, that he could ſay almoſt all St Paul's epiſtles, and great part of the other general epiſtles, without book. He was one of the moſt celebrated preachers, and the beſt diſputant of his time; and ſo noted for his extraordinary proficiency in theological learning, that archbiſhop Cranmer thought it highly expedient not to ſuffer ſuch a great ornament of the church to lie longer buried in a private college; and therefore ſending for him, he gave him the vicarage of Herne, in the eaſt part of Kent, and alſo made him a prebendary of Canterbury. And likewiſe by the archbiſhop's intereſt he was made chaplain to king Henry; and in 1540, was choſe maſter of Pembroke-Hall, and commenced doctor of divinity.

The firſt occaſion of his converſion from the Romiſh errors, was the reading Bertram's book

book of the ſacrament. By this he was greatly ſtaggered in his belief of tranſubſtantiation, and gave him juſt cauſe to doubt, whether it had that foundation in ſcripture and antiquity, which was generally pretended. Immediately he began to examine the doctrine of the euchariſt, by ſcripture, and the writings of the firſt ages; and with the utmoſt exactneſs weighed every material paſſage in the New-Teſtament, and the earlieſt fathers, relating to it: And the reſult of this enquiry was, that he diſcovered tranſubſtantiation to be an abſurd invention of thoſe latter and dark ages; and ſo well grounded himſelf in the true doctrine of the real and ſpiritual preſence of CHRIST in the euchariſt, that he was afterwards very ſerviceable to archbiſhop Cranmer, in ſetting him right in this point, which he never had a clear underſtanding of till Ridley rectified his confuſed notions; and opened to him, in a moſt perſpicuous manner, the ſenſe of ſcripture, and the pureſt antiquity, concerning this article. Many other of the then received opinions he exmined by the ſame teſt and with the like impartiality; and finding them to be contrary to holy writ, and the uncorrupted doctrines of the primitive church, he ſet himſelf with an undaunted courage, to oppoſe and confute them: And

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in all his ſermons, he ſo juſtly and exactly ſtated the queſtion in diſpute, ſo ſolidly and unanſwerably confirmed the true primitive doctrines, and, with ſuch ſtrength and perſpicuity overthrew the Romiſh corruptions and innovations, that multitudes were by his miniſtry brought off entirely from their ſuperſtitious prejudices, and convinced of the reaſonableneſs and neceſſity of a reformation.

At archbiſhop Cranmer's viſitation in 1543, complaints were made againſt him, by ſome of the papiſts, for preaching in Rogation Week againſt Auricular confeſſion, charging the ceremonies of the church with ſuperſtition, and ſuffering Te Deum to be ſung in the church in Engliſh: But this was ſo far from prejudicing his intereſt in the archbiſhop, that it raiſed him in his eſteem, and made him the readier to oblige and promote him. Accordingly, about the ſame time that he was preſented by his college to the living of Soham in the dioceſe of Norwich, he procured him to be made prebendary of Weſtminſter.

In the beginning of the reign of Edw. VI. when the royal viſitation was appointed, to prepare the way for the intended reformation, Dr Ridley was ſingled out, to be preacher to the viſitors of the northern circuit; and his labours were bleſſed with abundant

abundant ſucceſs. And now it was thought proper to reward his great merits with an higher ſtation in the church; and accordingly he was nominated to the ſee of Rocheſter, vacant by the tranſlation of Dr Holbech to Lincoln. There was a ſcandalous cuſtom then prevailing, of the biſhops taking out commiſſions for their ſees, During the king's pleaſure: But this groſs abuſe Ridley would by no means comply with, and ſo vigorouſly oppoſed it, that he prevailed to have his patent run, During life. On September 5, 1547, he was conſecrated, in a chapel of Dr May's, then the dean of St Paul's, by Dr Henry Holbech, biſhop of Lincoln, and the ſuffragan biſhops of Bedford and Sidon. His conſecration was performed according to the office then in uſe, by the unction of holy chriſm, as well as by impoſition of hands.

His advancement to this ſtation did not make him neglect the duties of the miniſtry, ſtill continuing a conſtant and zealous preacher; and being bleſſed with a moſt graceful elocution, a ſound judgment, and uncommon ſtrength of memory, he drew after him crowded auditories, and brought over multitudes of proſelytes from the Romiſh errors. This ſucceſs of his Gardiner beheld with an envious

envious eye; and biſhop Ridley having preached a Lent-ſermon at court, againſt the popiſh ſuperſtitions about holy-water, images and reliques, Gardiner, who was one of the audience, ſhewed himſelf much offended at it; and wrote him a letter, in which, with all the ſophiſtry he was maſter of, he endeavoured to put a ſpecious gloſs on the abuſes cenſured in the ſermon, and to defend the practice of them. But biſhop Ridley, who regarded neither his ſmiles nor frowns, continued to expoſe the corruptions of popery, exhorting all to uſe their utmoſt endeavours to promote an effectual reformation: And when ſome ran too far in the contrary extreme, and began not only to ſpeak diſreſpectfully of the ſacrament of the altar, but to commit many irreverent and indecent actions concerning it; he with a becoming zeal, and juſt indignation, publickly in a ſermon at St Paul's Croſs, rebuked the profane and irreligious ſpirit, from whence theſe unwarrantable actions proceeded; and taught them, with what great reverence, and profound veneration, they ought to approach ſo ſacred a myſtery, and ſo holy an inſtitution.

In 1549 there was a viſitation at Cambridge; and biſhop Ridley was appointed to be one of the viſitors, and ordered to open the

the viſitation with a ſermon. Upon this he wrote to Dr May, the dean of St Paul's, deſiring his advice and information as to the nature and deſign of the viſitation, that he might particularly adapt his diſcourſe to the occaſion. The dean ſent word to the biſhop, that the viſitation was only intended to remove ſome ſuperſtitious practices and popiſh rites, and to make ſuch ſtatutes as ſhould be found neceſſary. But in this the dean and the biſhop were both impoſed on; for when biſhop Ridley came to Cambridge, he found the inſtructions went much farther; the commiſſioners being required to procure reſignations of ſome colleges, to convert ſome fellowſhips, erected for the encouragement of theological ſtudies, to the ſtudy of the civil law, and to ſuppreſs Clare-hall in particular. The maſter and fellows of that hall made a noble ſtand againſt thoſe pernicious deſigns; and would not yield to the moſt preſſing ſollicitations of ſome of the viſitors, who laboured hard for two days to perſuade them to a reſignation; but all to no purpoſe, for they abſolutely refuſed to ſubmit.

Good biſhop Ridley, who now began to ſee the baſe deſigns of ſome of the courtiers, (who, not content with the miſerable ſpoil and ravage they had already made in the

church, ſeemed to have formed a reſolution to plunder, and deſtroy all the encouragements of all the learning and religion in the nation) honeſtly declared, that he could not with a ſafe conſcience execute this commiſſion, nor join in ſuch unlawful and irreligious proceedings; and therefore deſired to be excuſed from any farther engagement in that buſineſs. This the other viſitors reſented; and ſent a complaint againſt him to the protector, charging him with throwing in unneceſſary ſcruples to retard their proceedings, and hindering them from going on in the king's ſervice, by his perpetual Barking at them; for ſo they ſcurrilouſly called his ſtrict adherence to his conſcience. They alſo pretended, that it was not any real ſcruple againſt the unlawfulneſs of the thing, but a partial affection to his own countrymen, of whom Clare Hall was full, that put him upon theſe meaſures. Upon this, the protector wrote him a chiding letter; to which he immediately replied with the courage of a magnanimous and truly chriſtian biſhop, vindicating himſelf from the ſlanderous imputations of his accuſers, and declaring his readineſs to obey, without reſerve, in all things lawful; but poſitively refuſing, either for favour or fear of any mortal man, to comply with any ſuch things as were againſt

againſt his conſcience, or as would incur the diſpleaſure of Almighty God.

While he ſtaid at Cambridge he preſided in a publick diſputation concerning the ſacrament, which laſted three days; and often interpoſed to anſwer the popiſh objections; which he did with great ſtrength and clearneſs. At the cloſe of the whole, according to the cuſtom of the ſchools, he read his own judgment of the queſtion, by way of determination; in which he entirely confuted and overthrew the popiſh doctrine of tranſubſtantiation; firſt, by proofs from ſcripture; ſecondly, by citations from the fathers; thirdly, by arguments drawn from the nature and definition of a ſacrament; fourthly, from the Eutychian hereſy's being a neceſſary conſequence from that doctrine; and laſtly, from that article of the Creed, "He aſcended into heaven, and ſitteth on the right hand of God the Father," as underſtood by St Auſtin, and other antient writers.

On his return to London, he was appointed to examine certain Anabaptiſts in Kent; Gardiner being in commiſſion with him: And in 1550, he was preferred to the ſee of London, vacant by the deprivation of Bonner. He was inſtalled on the 12th of April. At his entrance he ſhewed himſelf exceeding cautious, not to do his predeceſſor

the leaſt injury, he gave him free licenſe to take away all his effects, and preſerved them for him with great care, till he had removed them; and having made uſe of ſome lead, a great quantity of which Bonner had then by him, for the neceſſary repairs of the houſe and the church, he paid him, to the full value, for it. He alſo paid near threeſcore pounds to Bonner's ſervants, ſo much being due to them for wages; that they might not ſuffer by the misfortunes, which their maſter, by his wilfulneſs and obſtinacy, had brought upon himſelf. He was exceeding kind and generous to Bonner's mother and ſiſter; and often entertained them at his own table. The old lady he always placed at the upper end of the table, calling her his mother Bonner; and was as ready to do good offices for her, and paid her as much reſpect as if ſhe had been his mother indeed. And when any of the lords of the council came to dine with him, he would not ſuffer her to be diſplaced; but would tell them, "By your lordſhip's favour, this place, by right and cuſtom, belongs to my mother Bonner."

And now, obſerve the difference between the ſpirit of a Popiſh and a REFORMED biſhop!—When Bonner was reinſtated by the mere lay-power and authority of queen Mary, he requited biſhop Ridley's unparallelled

rallelled goodneſs, with the moſt inhuman barbarity! That ungrateful wretch would not allow of the leaſes Ridley had made, though it tended to the utter ruin of many poor men: He likewiſe detained all his plate, and other goods; turned his ſiſter out of all ſhe had, without any regard to law or conſcience; and did all he could to get her huſband put to death; which he had certainly effected, if not prevented by the interpoſition of biſhop Heath; who took this opportunity to ſhew his gratitude to biſhop Ridley, for his kind and chriſtian uſage of him, when priſoner in his houſe.

But to return. On the acceſſion of biſhop Ridley to this ſee, it was expected, according to the prevailing cuſtom of thoſe times, he ſhould alienate divers of the richeſt manors belonging to his biſhoprick, to the king: But he would by no means comply with ſo unwarrantable an injunction; nor do any thing by which he might ſeem to give the leaſt countenance to the ſacrilegious proceedings of ſome leading men at court. When they found he could not be prevailed upon to give away the ſmalleſt part of the church's patrimony, they conſented to let him have an equivalent for the manors he was to alienate, thinking to over-reach him in the exchange: But in this they were deceived; for he

he was ſo careful not to let the church ſuffer by his negligence, that he got the biſhoprick of Weſtminſter to be re-united to the ſee of London, and ſo many other valuable manors, that the advantage of the exchange was conſiderably on his ſide.

And now, it might reaſonably have been expected, that no more attempts of this nature would been made upon him, after ſo ill ſucceſs in this. And yet, at the inſtance of one William Thomas, a clerk of the council, he was called before them, and importuned to make over one of his beſt prebends to this William Thomas, and his heirs for ever. Biſhop Ridley made a vigorous oppoſition to that unreaſonable requeſt; and though he was uſed in a very rough manner by the council, yet he could not be perſuaded to comply any farther with their demands, than barely to promiſe, that whenever it ſhould happen to be vacant, he would not diſpoſe of it without firſt acquainting the king. When the prebend was vacant, biſhop Ridley was inclined to beſtow it on Mr Grindall, who was afterwards archbiſhop of Canterbury, then one of his chaplains.—But it was not long before he received a letter from the council, acquainting him, that it was reſolved, to apply the profits of it to the furniture of the king's ſtables. This moſt

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ſhocking and deteſtable impiety and ſacrilege pierced the good biſhop to the heart; and immediately he diſpatched a letter to Sir John Cheke, the king's preceptor; in which, with a pious zeal, he expoſtulated againſt ſo heinous a wickedneſs; ſet before him the ill conſequence of ſuch ſcandalous proceedings, and the great reproach it would derive upon the whole reformation; and begged him for God's ſake to ſpeak in God's cauſe, and to prevent this, and all other ſuch pernicious counſels, from taking effect. After this, he never had any further trouble of the like nature.

Biſhop Ridley being ſettled at Fulham, employed all the time which remained, after the diſcharge of the important duties of his high function, in the ſtudies of religion, and the inſtruction of his domeſticks. As ſoon as he was up in the morning, he ſpent near an hour in his cloſet, in prayer and meditation; then he applied himſelf to his ſtudies till ten; at which hour the publick ſervice for the morning was always read in his family. When prayers were ended, he uſed to read them a lecture on ſome part of the New-Teſtament, beginning at the Acts of the Apoſtles, and ſo going on through all St Paul's epiſtles. He alſo uſed often to expound to his ſervants the

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hundred and firſt pſalm, and from thence to admoniſh them what they ought to be, and alſo took occaſion to inform them of what he expected from all who continued in his ſervice. On ſuch of them as could read he beſtowed New-Teſtaments, hiring them to get ſome of the principal chapters by heart. When his lecture was ended, he went to dinner; and in an hour after retired to his ſtudy; where he continued, unleſs called away by buſineſs, till five, the common hour for afternoon-ſervice. When that was finiſhed he ſupped; and an hour after, returned the third time to his ſtudies; and at eleven, when he had performed his private devotions, he retired to reſt.

This was his conſtant way of living; and his family was ſo well ordered, that it ſeemed a nurſery of piety and virtue, and an exemplary pattern of religion, ſobriety, and induſtry to all whom they converſed with.

In July, this year, Hooper was by the king nominated to the biſhoprick of Glouceſter: But being poſſeſſed with unaccountable prejudices, againſt wearing the epiſcopal veſtments, he ſollicited archbiſhop Cranmer, to diſpenſe with him in it. The archbiſhop, who was well aware, what miſchievous conſequences might flow from ſo ill a precedent, gave

gave him a poſitive denial; and yet not being willing to let the church loſe the benefit of the labours of a perſon ſo valuable in other reſpects, on account of ſuch groundleſs ſcruples, he requeſted biſhop Ridley, to confer with Hooper about it, and endeavour to give his weak conſcience ſatisfaction. Biſhop Ridley readily complied with his requeſt, and argued the point with Hooper at large; but ſo great was his obſtinacy, that all this moſt learned prelate could ſay, had no effect upon him. His objections were exceeding weak and trifling, and moſt unworthy of ſo great a man; and the principles, on which he acted, were intirely deſtructive of all church-authority, and all decency and order in the publick worſhip of God. Beſides, this unſeaſonable conteſt in the church gave great cauſe of inſulting to the Romaniſts: and laid a dangerous ſtumbling-block before many, otherwiſe well inclined to the reformation. He delivered his ſcruples in writing to the council, who gave them to biſhop Ridley, to anſwer; but Hooper continued ſtill unſatisfied notwithſtanding; upon which, he was, for his ſtubborneſs, committed to the Fleet-priſon. But afterwards, both Bucer and Peter Martyr declared againſt him, and preſſing him to a compliance, he ſubmitted, and was conſecrated biſhop.

In June, this year, biſhop Ridley viſited his dioceſe, and made a ſtrict inquiry, into the lives and converſation, the regularity, and ſound doctrine of his clergy; and alſo, whether they reſided on their cures, and kept their chancels and parſonage-houſes in good repair. He inquired farther of all unlawful conventicles of Anabaptiſts, and other enemies of the church; of all oppoſition to the book of Common-prayer; of marriages within the prohibited degrees; of the neglect of catechiſing; the obſerving popiſh ſuperſtitions, and the abuſe of charitable legacies: He took great pains to rectify every thing which he found amiſs, and to ſuppreſs all remains of the popiſh ceremonies and fooleries.

He had, not long before, received a letter, in the king's name, injoyning him, to ſee, that all altars in his dioceſe were taken away, and tables put in their room; And believing, that this might be a very ſerviceable expedient, towards bringing the people off from the popiſh notions of the corporal preſence, and propitiatory oblation of the natural body and blood of Chriſt, for the ſins of the dead and living; he complied with this order, without the leaſt reluctance. And afterwards, when a conteſt aroſe, concerning the form of the Lord's board, whether it ſhould

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be made in reſemblance of an altar, or like a table, he declared for the latter form; and gave a precedent of it, in his own cathedral of St Paul's.

In September, 1552, being at his houſe at Hadham in Hertfordſhire, he went to wait upon the lady Mary, who was then at Hunſden, about two miles off; and offered his ſervice to preach before her the next Sunday. At this her countenance changed, and ſhe continued ſilent for ſome time: At laſt ſhe recovered herſelf, and told him, that the doors of the pariſh-church ſhould be open, and he might preach, if he pleaſed; but that neither herſelf, nor any of her family, would come to hear him. To this he replied, "I hope, Madam, you will not refuſe to hear God's word; I cannot tell, anſwered ſhe, what it is which you call God's word: That is not God's word now, that was God's word in my father's days. The word of God, replied the biſhop, is the ſame in all times; but it is now better underſtood, and practiſed, than in ſome former ages." At this ſhe flew into an immoderate paſſion, and told him, with a great deal of warmth, "You durſt not for your life have vouched that to be God's word, in my father's days, which you now preach; and as for your new books, I thank God, I never read any of them, nor

ever will." She added a great many bitter reproaches on the reformed church of England, and on the laws made in her brother's minority; and ſhe ſaid ſhe did not think herſelf bound to obey them, till the king was of age, and injoined her. After which, ſhe aſked the biſhop, if he was one of the privy-council; and he anſwered in the negative; ſhe replied, "You might well enough, as the council goes now:" And then ſhe took her leave in this manner; "My Lord, for your kindneſs in coming to ſee me, I thank you; but for your offering to preach before me, I give you no thanks at all." Then the biſhop was conducted into the hall, and deſired to drink; which he had no ſooner done, but he immediately corrected himſelf, and with a great concern cried out; "Surely I have done amiſs; for I have drank in that place, where God's word hath been rejected; whereas, if I had remembred my duty, I ought to have departed inſtantly, and to have ſhaken off the duſt of my ſhoes, for a teſtimony againſt this houſe." Theſe words he uttered with ſuch vehemence, that ſome of the hearers afterwards confeſſed, that their hair ſtood upright on their heads through terror. The biſhop returned home very melancholy; and from this interview ſeems to have contracted ſuch a prejudice againſt

againſt the princeſs, as made him afterwards concur the more readily with the meaſures taken for her excluſion.

In the beginning of the year 1553, biſhop Ridley preached before the king, who now began to decay apace, at Weſtminſter. The ſubject he choſe to diſcourſe upon, was charity; and he, in very moving and affecting terms, preſſed the king to take care, that a conſtant and ſettled maintenance ſhould be provided for the poor. This diſcourſe made ſo great an impreſſion on the young king, that he ſent for the biſhop; and after he had commanded him to ſit down, and be covered, returned him his hearty thanks for his good exhortation; and deſired him to communicate to him his opinion, what would be the beſt expedient, effectually to bring to paſs ſo great and good a deſign. The biſhop was very much pleaſed to find the king's inclinations ſo forward; and, with tears of joy, told him, that the London poor, by reaſon of their numbers, ſtood in need of his more immediate concern; and that he would therefore adviſe him, to order letters to be wrote to the lord-mayor and aldermen, to take this affair into conſideration, and project a ſcheme for the relief of the poor, who ſwarmed in great numbers about the city. The king approved of this advice, and ordered letters to this effect,

effect, to be forthwith diſpatched, before he would permit the biſhop to go out of his preſence.

Biſhop Ridley, furniſhed with theſe letters and inſtructions, delivered them to Sir Richard Dobbs, then lord-mayor of London; who immediately called together as many of the aldermen and common-council, as were thought fit to be adviſed with in the preſent buſineſs; and not only with great earneſtneſs pleaded the cauſe of the poor, and preſſed them to a forward zeal in this affair; but introduced biſhop Ridley into the council-chamber of the city, to be their advocate, and to guide and aſſiſt himſelf and his brethren in their counſels. After divers conſultations, they reſolved, that a general contribution ſhould be made by all the wealthy citizens, to the advancement of a work, ſo highly conducing to the publick good. To this end they were ſummoned to their reſpective pariſh-churches, and there by the lord-mayor, the ſeveral aldermen, and other grave citizens, exhorted to contribute generouſly and bountifully to this noble deſign; and they were urged to it the more earneſtly, by ſetting before them the many great advantages that the city would reap, if the poor were removed out of their ſtreets, lanes and alleys, and beſtowed and provided for in proper hoſpitals.

hoſpitals. It was therefore moved, that every man ſhould ſignify, what he would give towards the building and furniſhing ſuch hoſpitals; and how much they would contribute weekly towards their maintenance, until they were ſupplied by more liberal endowments. The motion was readily accepted: Every man ſubſcribed according to his ability, and books were kept in every ward of the city, in which the ſums, each perſon ſubſcribed, were ſet down; which books, when the contributions were finiſhed, being delivered to the mayor, were by him put into the hands of the king's commiſſioners.

In the ſcheme drawn up for the relief of the poor, they were ranged under three diviſions: In the firſt were placed the poor diſtreſſed orphans; in the ſecond, the ſick, the lame, and infected; in the third the lazy and licentious vagabonds. For the orphans Chriſt's Hoſpital was provided, where they were furniſhed with neceſſaries, brought up in a religious and virtuous manner, and fitted for ſome honeſt buſineſs. The Hoſpitals of St Thomas in Southwark, and St Bartholomew in Weſt-Smithfield, were appointed for the reception of the wounded, ſick, impotent, and maimed: And the king gave his palace of Bridewell, erected by Henry VIII.

VIII. for the reception of vagabonds, ſturdy beggars and ſtrumpets; where they were to receive due correction, and be kept to hard labour. For the better endowment of this, and the other hoſpitals, and to furniſh them with a competent maintenance, the king diſſolved the hoſpital, which Henry VII. had founded in the Savoy, for the ſupport of pilgrims and travellers; but which was now employed to moſt ſcandalous uſes, and made a ſhelter for lewd and lazy perſons, and the harbour of thieves and vagabands: And he gave their lands, amounting to ſix hundred per Annum, and all their furniture, to the city of London, for the maintenance of theſe new foundations.

The duke of Northumberland was now the chief favourite at court; and hoped, by his intereſt with the king, to raiſe an immenſe eſtate out of the ſpoils of the church. Theſe ſacrilegious deſigns biſhop Ridley, with great courage oppoſed; which cauſed him to fall under the duke's diſpleaſure. But the king was ſo far from diſapproving his honeſt zeal, that, a little before his death, he nominated him to the ſee of Durham; to which notwithſtanding he was never tranſlated; the troubles which enſued on the loſs of that excellent prince preventing the ſame.

On

On the deceaſe of the king, biſhop Ridley was ſo unhappy as to join the lady Jane, and by the order of her council to undertake to defend her title in a ſermon at St Paul's Croſs. And here he employ'd all his rhetorick againſt the lady Mary; he greatly enlarged on the calamities which her ſucceſſion ſeemed to threaten, and the danger of the proteſtant religion from her government: He (as he wanted neither wit, ſenſe nor eloquence) harangued ſtrongly upon this topick, alarming the peoples fears, and giving a large and full account of the converſation which paſſed between the queen and himſelf, in the late king's reign, when he offered his ſervice to preach before her; and thence he inferred that ſhe was unalterably fixed in her miſbelief of the doctrines of the goſpel; and that nothing could be expected from her reign, but an utter ſubverſion of the true faith, the bringing in a foreign power to tyrannize over them, and the ruin of all that the late king her brother had, with ſo great labour and difficulty, eſtabliſhed. This was the only falſe ſtep biſhop Ridley was known to make, the only blemiſh in his otherwiſe-unſpotted character. But this unfortunate ſermon made little or no impreſſion upon the people; the juſtice of queen Mary's title was not to be eluded by ſuch ſpecious harangues: Notwithſtanding

the many fears and jealouſies of the reformed, conſcience prevailed over intereſt; and they flocked in to her daily in great numbers, till at laſt all oppoſition fell before her.

Biſhop Ridley had now conſidered matters coolly; and found that his paſſions had been too ſtrong for his reaſon, and hurried him into unjuſtifiable meaſures: To make reparation for which, he reſolved to repair to queen Mary, who was then at Framingham in Suffolk, to throw himſelf at her feet, acknowledging his fault, and ſubmit to her mercy. But this ſubmiſſion availed him nothing; for inſtead of being favourably receiv'd by the queen, he was treated with great rudeneſs, diveſted of all his dignities, and ſent priſoner on a lame halting horſe to the Tower.

During his confinement there, Secr. Bourne and Mr Feckenham, who was made dean of St Paul's (Dr May being ejected) came to dine with the lieutenant; and biſh. Ridley was purpoſely invited, that they might have ſome conference with him. The diſcourſe began about the definition of an heretick; whom Bourne defined to be, "One, who ſtubbornly and ſtiffly maintained an untruth." The biſhop told him, he ought to have added, "in matters of religion, and which concern an article of faith;" for obſtinacy in untruths of another nature cannot denominate a man an heretick.

heretick. To this Bourne aſſented; and then Feckenham told them, that an heretick might be defined, "One who does not believe what the ſcripture affirms, but obſtinately maintains the contrary:" And from this definition he endeavoured to prove, that the deniers of tranſubſtantiation were rank hereticks, ſince they expreſly contradicted ſo many texts of ſcripture, in which the bread is called Chriſt's body, and the wine his blood. The biſhop allowed the definition to be good; but put him in mind, "that all texts of ſcripture ought not to be interpreted literally; that Chriſt calls himſelf the True Vine, the Door of the ſheep, and St Paul ſays, The Rock was Chriſt; to interpret which in a literal ſenſe were extremely abſurd and ridiculous; and therefore that they were not to be deemed hereticks, who did not allow of the literal ſenſe, when there was a neceſſity for a figurative interpretation." Feckenham deſired to know, what neceſſity there was for putting a figurative ſenſe on ſo plain words, as, This is my Body, This is my Blood. The biſhop replied, that the words immediately following, Do this in remembrance of Me, ſeemed to require it, and to imply, that the elements were only ſymbols commemorative of

Chriſt's body and blood; and that they might as well argue from St Paul's words, "We being many, are one bread, and one body," that the bread was tranſubſtantiated into Chriſt's myſtical body the church, as from the words of inſtitution, that it was tranſubſtantiated into his natural body. Ay, but, ſays Bourne, What will you ſay then to Univerſality, Antiquity, and Unity, which are all againſt your figurative interpretation? The biſhop anſwered, That theſe were weighty matters; that he always laboured after unity, as far as was conſiſtent with verity; and that the pureſt antiquity, which he ever highly reverenced, was clear on his ſide; which was ſufficient to juſtify him, in oppoſing the generally-receiv'd notions of the preſent age, if he meant that by univerſality; but if he meant by it the conſent of all churches, in all ages, from the beginning, he was content to appeal thither, and refer the iſſue of the controverſy to that determination.

Bourne deſired to know what authors ever interpreted the words figuratively, before Berengarius. The biſhop cited Tertullian, who expreſly interprets the words, "This is my body," thus, "This is a figure of my body;" and Origen, who ſays, "that the ſanctified bread,

bread, as touching its ſubſtance, goes down into the ſtomach, and is caſt out into the draught," which it were blaſphemy to affirm of Chriſt's natural body; and Gelaſius, who ſaith plainly, "that the ſubſtance of bread remains after conſecration." Bourne objected, that Tertullian and Origen were not catholick in many points, but had advanced divers ſingular and erroneous notions. The biſhop anſwered, that no catholick writer had ever charged either of them with any error, in reſpect of the doctrine of the euchariſt: And then he cited a paſſage from St Auſtin (pointing to the very book where he is expreſly laying down rules for the interpretation of ſcripture; one of which is, that "where the literal ſenſe of a precept ſeems to enjoin ſomething unlawful, it muſt be underſtood figuratively;" and thence infers, that Chriſt's command to eat his fleſh, and drink his blood, ſeemed in the literal ſenſe to require a thing unlawful and wicked, muſt neceſſarily be underſtood in a figurative ſenſe. "Do you then, ſaid Bourne, make the ſacrament no more than an empty figure, as is affirmed in my lord of Canterbury's book? I ſuppoſe you are no ſtranger to the real author of that book; for it is currently reported that you had the chief hand in compiling it." The biſhop modeſtly aſſured him, that the book

was

was compoſed by a much greater man than himſelf; and that the doctrine of the euchariſt was therein orthodoxly ſtated, in confutation, not only of the papiſts, but thoſe, who in mad oppoſition to popery, ran into the other extreme he had mentioned: And for his own part, that he had in a ſermon at St Paul's croſs, preached againſt thoſe who maintained diſreſpectful notions of the holy euchariſt. Forty years ago, ſaid Feckenham, all were of our opinion in the doctrine of the ſacrament. To which the biſhop replied, that then they were as unanimous for the pope's ſupremacy. To this reply of the biſhop's, Bourne anſwered, and ſaid, that the ſupremacy of the pope was only built upon a poſitive law of the church, but the corporal preſence was grounded on the very words of Chriſt. The biſhop ſhewed him his miſtake from the pope's own decrees, in the canon law; where it is ſaid in expreſs terms, "That the church of Rome was advanced above all other churches, not by any ſynodical conſtitutions or decrees of councils, but by the living voice of the Lord, when he ſaid to Peter, Tu es Petrus, &c. and ſubjection to this ſupremacy is there required as neceſſary to ſalvation."

This was the ſum of the conference; and when Bourne and Feckenham took their leave

leave of the biſhop, they promiſed him that they would never reveal the particulars of it to his prejudice. The biſhop complained to them of his books being all taken away from him; and Bourne promiſed, that if he would ſend him a catalogue of the books he wanted, he would do his beſt to procure them for him.

In the beginning of April, 1554, biſhop Ridley, with Cranmer and Latimer, were removed from the Tower to Oxford, to diſpute about the doctrine of the euchariſt. When they came there they were ſent to the common gaol, called Bocardo: But a ſmall time before the diſputation began, they were ſeparated from each other; and biſhop Ridley was removed to the houſe of Mr Iriſh, then mayor of the city.

When he was firſt brought before the commiſſioners, which was on Saturday, April 14, there were theſe three articles offered him to ſubſcribe:

1. The natural body of Chriſt, conceived of the bleſſed virgin, and his natural blood, are really preſent in the ſacrament of the altar, after conſecration, under the ſpecies of bread and wine."

2. "After the words of conſecration pronounced by the prieſt, no other ſubſtance doth

doth remain, but the ſubſtance of the body and blood of Chriſt."

3. "In the maſs is offered a propitiatory ſacrifice for the ſins of the quick and dead."

Theſe articles he refuſed to ſubſcribe, declaring them to be groſs and dangerous errors: Upon which they charged him with inconſtancy, pretending, that when he was biſhop of Rocheſter, he had preached in defence of tranſubſtantiation. This he abſolutely denied; and challenged them to bring any perſon who would affirm, that he had heard him preach ſuch a ſermon. Then he was aſked, whether he would diſpute againſt thoſe propoſitions? to which he replied, that he thought it his duty, as long as God continued his life, to defend the truth, both with his mouth and pen; but he deſired time to prepare himſelf for the diſputation, and the uſe of ſuch of his own books, as were neceſſary. This, they told him, could not be granted; and notwithſtanding all his remonſtrances of the unreaſonableneſs of their denial, he could obtain no other anſwer but this; that he muſt diſpute on Thurſday next, and he might conſult what books he pleaſed in the mean time.

On Tueſday the 17th of April, he was brought to the divinity ſchool to diſpute. His

His principal opponent was Dr Smith, a man infamous for the frequent change of his principles, according as it ſuited beſt with his intereſt: This doctor was aſſiſted by Weſton, Cole, Treſham, Oglethorp, Harpsfield, and others. Biſhop Ridley was uſed throughout with great indecency and ill manners; he was frequently interrupted in the moſt material part of his argument, with the loud clamours of the papiſts, and tumultuous outcries of, Blaſphemy, Blaſphemy! Reproaches were returned him for reaſons, and reviling for arguments.

He began with reading his judgment of the three propoſitions; which he introduced with a handſome preface; wherein he proteſted, "That neither the fear of man, nor any of the terrors of this world, nor any hopes of gain or preferment, had ever the leaſt influence, in determining him to that opinion, which he was then about to declare; but that he was conſtrained to embrace it for the love of the truth, as revealed in God's holy word, and contained in the writings of the antient fathers; and that he ſubmitted himſelf, and his doctrine, to the judgment of the catholick church." On the two firſt propoſitions, which related to the corporal preſence, his arguments were much the ſame with thoſe which he formerly produced on

this ſubject, in his determination at Cambridge. The third, which affirmed the maſs to be a propitiatory ſacrifice, for the ſins of the quick and dead, he charged not only with error, but blaſphemy and impiety, as derogating from the merits of the ſacrifice of Chriſt upon the Croſs, "Who made there, by his own oblation of himſelf, once offered, a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world." To affirm, that other propitiatory ſacrifices were ſtill to be offered for our ſins, ſeemed to him, to detract from the all-ſufficiency of the precious blood of our bleſſed Redeemer: And he thought it beſides, a groſs and ridiculous contradiction, to ſuppoſe an unbloody ſacrifice to be propitiatory and expiatory; ſince not only the univerſal judgment of mankind, but the divinely inſpired author of the epiſtle to the Hebrews, aſſures us that, "without ſhedding of blood there is no remiſſion" of ſin. An nucharistical and cemmemorative ſacrifice he allowed, and cited the teſtimonies of ſeveral of the fathers, who are clear and expreſs for it: But he would not acknowledge any propitiatory obligation, except that of Chriſt on the croſs; who "by the body of his fleſh reconciled us to God; and by One Offering purged away our ſins, and made perfect for ever them that are ſanctified."

While

While he was reading this, he was often interrupted; and at laſt was forced to leave off in the middle, and give way to Dr Smith; who began the diſputation, and was ſeconded by the reſt of the popiſh doctors. They, without any regard to order or regularity, broke in confuſedly upon one another; endeavouring to overwhelm the biſhop with a multitude of opponents, and run him down with noiſe and clamour. But he was too well verſed in the controverſy to be ſilenced by any of them; and anſwered all their arguments with great learning and judgment: Notwithſtanding which, at the cloſe of the diſputation, Weſton had the confidence to boaſt of an entire victory over him; and giving the ſignal to the reſt, they departed in a tumultuous manner, crying out, Victory! Victory! The truth has prevailed!" To prevent being miſrepreſented, biſhop Ridley drew up a brief account of the ſum of this diſputation; which, when the popiſh controverſy was hot in the reign of the late unfortunate king James, was reprinted, together with his little treatiſe on the Lord's-ſupper, at the Theatre in Oxford.

Three days after the diſputation the commiſſioners met at St Mary's; and the biſhop being brought before them, was again requi-

red to ſubſcribe; but reſolutely refuſing, he was immediately excommunicated as an obſtinate convict heretick. Upon this he declared to them, that though he was driven out from their ſociety, he made no doubt but his name was written in heaven, whither this ſentence would ſend him, ſooner than by the courſe of nature he ſhould have gone. To this Weſton profanely replied, "If you go to heaven in this faith, then I will never come thither, as I am thus perſuaded." The biſhop not long after wrote a letter to Dr Weſton reminding him of his promiſe that he ſhould have a farther hearing; and complaining of his being, notwithſtanding this promiſe, condemned unheard. But no notice was ever taken of this letter.

Mr Iriſh, in whoſe houſe he was confined, being a man of a meek and gentle diſpoſition, uſed him with great kindneſs and civility: But his wife, who was a bigotted zealot, and naturally of a moroſe and ſavage temper, took all occaſions to croſs and diſturb him; and uſed to murmur at her huſband for giving him too much liberty.

When he could get an opportunity to write, without being overlooked by the ſpies that were thick about him, he employed it in directing letters to his brethren in priſon; exhorting

horting them to conſtancy in ſuffering for the truth, and to ſeal with their blood the holy doctrine they had preached. He wrote particularly to biſhop Hooper a loving letter of reconciliation; deſiring that, ſince they agreed in the ſubſtantial points of religion, all former differences about circumſtantials might be forgotten; and profeſſing, that with his whole heart he loved him, for his conſtant and undaunted profeſſion of the truth. He alſo wrote three larger treatiſes; the firſt intitled, "A lamentation for the change of religion in England, with a compariſon between the doctrine of the goſpel and the Romiſh religion, and ſome wholeſome inſtructions to all chriſtians how to behave themſelves in time of trial:" The ſecond was called, "A laſt farewel to all his true and faithful friends in God, with a ſharp admonition to the papiſts:" And the third, "A farewel to the priſoners for Chriſt's goſpel, and to all thoſe who are in exile for the ſame."

On the 28th of September a commiſſion was ſent down to Oxford, from cardinal Poole, the pope's legate, to Brooks, biſhop of Glouceſter, White, biſhop of Lincoln, and Holiman, biſhop of Briſtol, for the trial of biſhop Ridley, and biſhop Latimer, for hereſy: And on the laſt of the ſaid month biſhop Ridley was brought before the commiſſioners,

miſſioners, then ſitting in the divinity-ſchool. At his entrance, out of reſpect to the queen's authority, by which he ſuppoſed they ſat, he ſtood bare-headed; but when, upon reading their commiſſion, he found that they were the pope's and the cardinal's delegates, he put on his cap. This the biſhop of Lincoln reſented; and admoniſhed him to ſhew more reſpect to the cardinal's birth and great merits, and to the authority with which the pope had inveſted him. The biſhop replied, that he was ready to pay all due reſpect to the cardinal's perſon, as being deſcended from royal blood, and juſtly eſteemed him for his great learning and virtue; but that when he conſidered him as the pope's legate, he could not ſhew any reverence or reſpect towards him, leſt he ſhould thereby ſeem to countenance the uſurped ſupremacy of that ſpiritual tyrant. Whereupon, after three admonitions, he ſtill perſiſting to give the ſame anſwer, one of the beadles of the univerſity was ordered to take his cap off his head.

After this, the biſhop of Lincoln in a long oration, exhorted him to recant his errors, and return to the unity of the church, which was founded on St Peter, and derived by lineal ſucceſſion, in the biſhops of Rome down to the preſent age; whoſe ſupremacy all the holy fathers of the church acknowledged: He

He put him alſo in mind, that he was conſecrated biſhop, according to the Roman Ordinal, and that in the reign of king Edward he had preached up tranſubſtantiation, and exhorted Gardiner to ſtand reſolutely and boldly in defence of it againſt all oppoſers. Biſhop Ridley, in return told him, "That he knew of no errors he had to recant; the whole of his doctrine and perſuaſions in religion being grounded on the infallible teſtimonies of the word of God; that the church was built not on St Peter's perſon, but on his confeſſion; and that tho' many honourable titles were in the writings of the fathers given to the ſee of Rome, it was not on account of any ſuch primacy as was now claimed by the pope, but becauſe Rome was the imperial city, and its biſhops as remarkable in thoſe early ages, for the purity of their doctrines and ſanctity of their lives, as they were now infamous for the contrary." He confeſſed that indeed he had been once of their perſuaſion, but that there was no more reaſon why he ſhould always continue ſo, than that St Paul, who once perſecuted the chriſtians, ſhould always continue a perſecutor. He abſolutely denied the charge of having preached up tranſubſtantiation, or exhorting Gardiner to defend it; and gave them a true account of the whole affair, which was this:

Gardiner

Gardiner and he were in commiſſion, for the examination of ſome anabaptiſts in Kent; who, among other wild and extravagant notions, advanced ſome dangerous and blaſphemous poſitions concerning the ſacrament of the altar; which they profanely called, The ſacrament of the * Halter, with many other irreverent and impious ſpeeches: Againſt theſe wretches he exhorted Gardiner to defend the doctrine of the euchariſt; and in oppoſition to them he had ſtrenuouſly aſſerted the high dignity of that holy ſacrament: And what he had then ſaid concerning the real and ſpiritual preſence of Chriſt to all worthy receivers of the ſacred ſymbols, they now perverted, as if he had ſpoken it of the groſs corporal preſence by tranſubſtantiation.

*[Into what errors does ignorance, bigottry and enthuſiaſm ſometimes lead people! The perſons here mentioned ſeem to be of the ſame humour with Joan Bocher, otherwiſe called "Joan of Kent," an account of whom is to be ſeen in the life of archbiſhop Cranmer, pag. 42.--But whenever the light of the goſpel begins to break out of darkneſs, it is no new thing for fantaſtical ſpirits to ariſe. Inſtances of this nature may be found in the infancy of chriſtianity: And the great

great Dr Martin Luther complain'd, that in his time, on the dawning of goſpel-glory, out of the groſs darkneſs of popery, no leſs than twenty-nine different ſects aroſe, who could not all be right, however they might be prompted by a ſtrong or ſtrange perſuaſion of conſcience; and thence Dr Luther generally calls them Fantaſtical Spirits, who were more troubleſome to him than the pope and all the papiſts, as mighty in the world as they then were.

As to the calumny that was rais'd upon biſhop Ridley, that he had preached up tranſubſtantiation, is by our author plainly proved to be falſe; and that he allowed no other preſence in the ſacrament than what was agreed to by the reſt of the reformers, and eſtabliſh'd in the Church of England at this very day, viz. "The Body and Blood of Chriſt are Verily and Indeed taken and received by the Faithful in the Lord's-ſupper." It is impoſſible to deſcribe to reaſon how Faith does this, except by the following ſimile in the church-catechiſm, which is, "that our ſouls are ſtrengthened and refreſhed by the Body and Blood of CHRIST, as our bodies are by the bread and wine." This doctrine may

be thought to border too cloſe upon Tranſuſtantiation; but there is a wide difference; for none of the reformers could allow that the material ſubſtance of bread and wine were changed into real fleſh and blood; yet that the ſoul, by ineffable Faith, feeds upon the Fleſh and Blood of CHRIST in the ſacrament hath always been accounted orthodox in the chriſtian church: And whoever receives the outward elements, and doth not thus "diſcern the Lord's body," receives 'em (not to mention the hard word Damnation) to no good purpoſe; for lack of faith he knows not what he does; he has no more reliſh for "the kingdom of God and His righteouſneſs" than a dying man, at his laſt gaſp, has for common bodily food; and conſequently knows no more of CHRIST and His SPIRIT than the Grand Turk or the emperor of China are ſuppoſed to do.

"But, to return.]

After this reply of biſhop Ridley's, the biſhop of Lincoln returned to his oration; and having harangued on the viſibility of the catholick church, and endeavoured to ſhew, that the pope's ſupremacy was not at all inconſiſtent with the juſt rights of the ſupreme civil

civil power; he again exhorted him to return to the unity of the church, and acknowledge the authority of the pope to be juſtly reſtored, as the whole realm had already done. Biſhop Ridley anſwered,

That in the controverſies of religion he had guided himſelf by the excellent rule of Vincentius Lirinenſis; which is this; "Where one part of the church is infected with hereſy, to prefer the whole before that part; and if the greateſt part of the church be corrupted, to prefer the doctrines of the antient church to thoſe of the preſent:" Biſhop Ridley further declared, that he had impartially examined the popiſh doctrines, by the doctrines of the primitive church; and found that they had ſo far degenerated from the ſcriptures, and the true principles of the firſt chriſtians, that he could not ſafely continue in their communion; that the catholick church was not to be confined to Rome, and thoſe in communion with her; but that wherever the doctrine of Chriſt was truly preached, and his ſacraments duly adminiſtred, as they were in the reformed church of England, there was a ſound part of the viſible catholick church; and that thoſe who obſtinately retained their novel corruptions, and rigorouſly impoſed them upon others, were the perſons

who broke the unity of the church, and who ought to renounce their errors and repent of their ſchiſm.

This ſo exaſperated them, that breaking off all farther conference, they abruptly told him, that they came not there to diſpute, but to hear what defence he could make againſt the articles whereof he ſtood accuſed; which were, that he had openly defended and maintained at Oxford, and in many other places, that the natural body of Chriſt is not really preſent in the euchariſt after conſecration; but that the ſubſtance of bread and wine ſtill remaineth; and that in the maſs there is no propitiatory ſacrifice for the quick and dead; which aſſertions were falſe, heretical, and contrary to the holy catholic faith. Biſhop Ridley deſired he might be allowed time to conſider what anſwer he ſhould return; which he would do, if they pleaſed, the next day. They told him that they expected an immediate anſwer; but that he ſhould, notwithſtanding, add, diminiſh, or alter any particular of it the next day, according as he ſhould then think proper. The biſhop replied, that they were not to be truſted; for the like promiſe had been made to him at the publick diſputations, and yet were afterwards violated; and therefore there could

could be no dependance upon their ſincerity now; and that he would deſire leave to ſpeak but three or four words. The biſhop of Lincoln ſtill preſſed him to give a direct and immediate anſwer, affirmatively, or negatively, to the articles alledged againſt him; and told him, that inſtead of three or four words, he ſhould the next day be heard forty. — Upon which, having firſt entered his proteſt againſt the authority of the pope, and declared that he did not intend, by anſwering to the charge, to acknowledge they had any juſt power, as delegates of the biſhop of Rome, to ſit in judgment over him; he replied in the following manner.

"That, as to the firſt article, he ſtedfaſtly believed the real preſence of the body and blood of Chriſt in the euchariſt, by grace and efficacy, ſtrengthening and refreſhing the ſouls of all worthy communicants, and nouriſhing them to everlaſting life; but that he denied ſuch a groſs kind of preſence as the patrons of tranſubſtantiation aſſerted."

And to the ſecond he replied,

"That after conſecration, the bread and wine ceaſe to be common bread and wine, and become not only commemorative figures of Chriſt's body and blood, but means of grace effectually conveying to the ſouls of the faithful all the benefits of Chriſt's body broken, and

and his blood ſhed for us; but that the true and natural ſubſtances of bread and wine do ſtill remain."

To the third he anſwered,

"That Chriſt on the croſs made one perfect oblation for the ſins of the world, which cannot be reiterated; and that the communion was an euchariſtical, but no propitiatory ſacrifice."

Theſe his anſwers were ſet down by the notaries; and when they had acquainted him that he muſt attend them the next day at eight in St Mary's church, and that in the mean time he might write his mind more fully concerning the articles laid to his charge, they remitted him to the mayor's cuſtody.

The next morning he was again brought before them, and required to give his anſwer to the articles alledged againſt him; upon which he took a ſheet of paper out of his boſom, and began to read it; but the biſhop of Lincoln order'd one of the beadles to take it from him. Biſhop Ridley complained (not without juſt reaſon) of this rude treatment and hard uſage; but they told him they would know the contents of the paper before they would ſuffer it to be read. When they had peruſed it, the biſhop of Lincoln ſaid it was not fit to be read in the audience of the people,

people, it contained ſo many blaſphemies: To which biſhop Ridley replied, that, except two or three lines, there was nothing in it but paſſages collected from the writings of the fathers, for the confirmation of his doctrines. But all that he could plead was to no purpoſe; for they would not ſuffer the paper to be read, but ſtill required him to anſwer to the article: He ſaid he had given them his anſwer in writing, and had nothing farther to urge.

Then the biſhop of Glouceſter began to expoſtulate with him, intreating him not to rely too much on his frail underſtanding, nor be wiſe in his own conceit, but to ſubmit his private judgment to the authority of the church; adding,

"That the reformation was built upon a very weak and ſandy foundation: Latimer pinning his faith on Cranmer, Cranmer on Ridley, and he relying on his own fallible reaſon and ſingular fancy; that he pretended indeed to quote the ſcriptures, fathers and councils, but in the interpretation of them he would be guided only by his own prejudiced and erroneous judgment; that an heavy woe was denounced againſt ſuch ſelf-ſufficient and obſtinate perſons; that the Arians, and all other ſeparatiſts, had ever pretended

tended to have the ſcriptures on their ſide; and that if an appeal was allowed in matters of faith from the tribunal of the church, there would be no end of controverſies, and hereſies would abundantly multiply, to the obſcurity of the catholick faith."

[Without doubt biſhop Ridley heard the foregoing harangue with his uſual patience: However, if the biſhop of Glouceſter could have confeſſed the truth, he ſhould, inſtead of ſaying, that "Ridley rely'd on his own fallible reaſon," have ſaid, that 'he rely'd on the infallible word of God, according to the moſt pure and primitive interpreters:' But a true confeſſion would by no means ſerve the popiſh intereſt; and therefore the biſhop of Glouceſter concluded his plauſible cant about ſubmitting implicitly to the infallibility of the church.]

Biſhop Ridley began to reply, but was not ſuffered to proceed. — Being preſſed and intreated to recant, he bravely declared,

"That the religion he profeſſed was grounded on the word of God; and therefore he could not, without committing a grievous ſin againſt his Creator, and without the

the extreme peril of his own ſoul, renounce or deny it."

Then he deſired, according to their promiſe the day before, he might be permitted to give in his reaſons, why he could not with a ſafe conſcience admit of the pope's authority: To which the biſhop of Lincoln anſwered, that he had promiſed indeed, when he deſired to ſpeak but three or four words the day before, that he ſhould this day be allowed to ſpeak forty, and he would be as good as his word; but that he ſhould not be ſuffered to ſpeak one ſyllable more than the number preſcribed in that promiſe. Accordingly, when biſhop Ridley began to ſpeak, before he had finiſhed his firſt period, they cried out, that the number was expired, that he had been heard forty words, according to promiſe; and compelled him to be ſilent.

Then ſentence was pronounced againſt him; the purport of which was to declare him an obſtinate and incorrigible heretick, and to adjudge him to be degraded from his epiſcopal, and all other eccleſiaſtical orders, to be excommunicated Majori excommunicatione, and to be delivered over to the ſecular power, to be puniſhed according to law.

On the fifteenth of October, the biſhop of Glouceſter, attended by the vicechancellor,

and other heads of colleges, came to the mayor's houſe where biſhop Ridley was confined; and offered the queen's free pardon, on condition he would recant: But he told them that he had declared his mind fully and clearly before; and that he was not to be moved from the profeſſion of the truth by any terrors of this world; and that he was ready to ſeal the doctrines he had preached, with his blood, whenever it ſhould pleaſe God to call him to that trial.

Upon this, the biſhop of Glouceſter proceeded to degrade him from the dignity of prieſthood, for he pretended not to allow him to be a biſhop; and having by force put the popiſh veſtments upon him, (he all the time proteſting againſt their proceedings, and the uſurped authority of the pope, by whoſe commiſſion they acted) they performed all the uſual ſolemnities of the degradation of a prieſt. Some of them would have him gagged, that he might not ſpeak againſt the pope; at which he ſhook his head and ſighed: And when they came to that part of the ſolemnity, where they pretended to deprive him of the office of preaching the goſpel, he meekly lifted up his eyes to heaven, and ſaid, "O Lord forgive them this their wickedneſs." When they had done, he deſired leave to ſpeak, but the biſhop of Glouceſter told him,

him, that he was out of the church, and that it was unlawful to have any conference with him. "Then, ſaid he, ſince you will not vouchſafe to hear me, I refer my cauſe to my heavenly Father, the juſt and righteous Judge." When they were going away he intreated them to intercede with the queen, in behalf of thoſe poor men, who having taken leaſes from him, were ejected by Bonner; and more particularly for his poor ſiſter, whom that ungrateful man had ſpoiled of all ſhe had in the world. He told them he had drawn up a ſupplication to her majeſty in their behalf, which he read to them; and when he came to that part which related to his ſiſter, he could not ſpeak for tears. When he had done weeping he read the reſt of the petition; and the biſhop of Glouceſter, who was much affected with it, told him, that his requeſt was ſo reaſonable and juſt, that himſelf would ſpeak to the queen about it; and that he did not doubt but he ſhould prevail. But in this he was miſtaken; for if juſtice or gratitude could have availed any thing with that miſtaken princeſs, ſhe would have remember'd how biſhop Ridley had interceded for her, when king Edward ſeemed reſolv'd to come to extremities with her, on account of her obſtinate a-

verſion to the reformation; and would never have ſuffered him who preſerved her life, to loſe his own by ſo unrighteous a ſentence.

[If a man can be made perfect thro' ſufferings, biſhop Ridley ſeems to have a ſufficient number of trials to fit and prepare him for a truly chriſtian martyrdom. After they had exercis'd their malice to the uttermoſt upon him, he patiently ſubmitted to their arbitrary and tyrannical will: And when all was over, he ſeem'd to have no uneaſineſs about his own life, his honours and preferments, but (like a chriſtian indeed) his principal care was that thoſe "poor "men" whom he could no longer protect, might be ſo protected by her majeſty, as peaceably to enjoy what they had honeſtly procured.

Chriſtian charity, or the love of God in the heart of a chriſtian, can only proceed from the Almighty; and whoever happily enjoys this Great Gift of God is thereby moved and inclin'd to Think, Speak and Do in all things according to the will of HIM who thus governs him. — Whether this is call'd The righteouſneſs of God, in oppoſition to ſelf-righteouſneſs,

righteouſneſs, or whether it is more properly term'd A real effect of God's perfect righteouſneſs only, I will not pretend to diſpute; but this is an eternal Truth, That whoever thus enjoys this charity, or love of GOD, abiding in him, is certainly ſafe and happy to all eternity.]

Biſhop Ridley, though the next morning was appointed for his execution, did not abate any thing of his uſual chearfulneſs: He waſhed his beard and his feet; and as he ſat at ſupper he invited them all to his wedding, and particularly wiſhed that his ſiſter would attend him. His diſcourſe was ſo moving, that Mrs Iriſh, who before had always uſed him roughly, could not refrain from tears. The biſhop deſired her not to mourn for him, telling her, that although his breakfaſt would be ſharp and painful, yet he doubted not but he ſhould have a ſupper ſweet and pleaſant; and that thoſe that were ſorry for him did not love him, but envied his felicity. When they aroſe from table, his brother-in-law offered to watch with him all night; but he refuſed it, aſſuring him, that he intended to go to bed and ſleep as quiet and undiſturbed as ever he had done in his whole life.

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The place appointed for the execution, was the north ſide of the town, over-againſt Baliol-College; whither biſhop Ridley was conducted by the mayor and bailiffs. As he paſſed by Bocardo, he looked up, in hopes of ſeeing Cranmer at the window, to take his laſt leave of him; but the archbiſhop being then engaged in a diſpute with a Spaniſh friar, could not attend there. When he came to the ſtake, he ſtood with his hands and eyes lifted up toward heaven, and prayed a ſhort ſpace: After which, ſpying biſhop Latimer, who was to be burnt at the ſame ſtake with him, he ran to him, embraced and kiſſed him, and with a chearful countenance exhorted him to be of a good courage; for God would either aſſuage the fury of the flame, or give them ſtrength to bear it. Then he went to the ſtake, and kiſſed it; and kneeling down, prayed earneſtly to God, that he would enable him to endure with a chriſtian fortitude that fiery trial; and bleſſed his holy name, that he had been pleaſed to call him to ſo great an honour, as to ſuffer for the truth. This prayer ended, he aroſe, and talked in private with biſhop Latimer, till the ſermon, appointed to be preached at their execution, was to begin.

The preacher was Dr Smith, whoſe inconſtancy and unſettled principles I have before

fore taken notice of; and the text he choſe for this occaſion, was 1 Cor. xii. 3. "Tho' I give my body to be burned, and have not charity, it profiteth me nothing." The ſum of his diſcourſe was to ſhew, That it is the goodneſs of the cauſe, and not the nature of the ſuffering, which conſtitutes a martyr; that to expoſe one's ſelf to death in a bad cauſe, was a kind of ſelf-murder; and that the perſons there under ſentence, being to ſuffer for their oppoſition to the catholick faith, were deſperate deſtroyers of their own lives, and not martyrs. Then he began to rail in a very indecent manner, calling them Hereticks, Zuinglians, enemies to the faith of Chriſt, and ſchiſmaticks from his catholick church: In the cloſe he ſeemed to grow cool again, and in a mild manner intreated them to retract their errors, return to the church, and ſave their lives and ſouls, which were elſe both devoted to deſtruction. This harangue was very ſhort, not laſting above a quarter of an hour.

When the ſermon was ended, biſhop Ridley and biſhop Latimer, on their knees requeſted leave to ſpeak a few words in anſwer to it. But this was not allowed them; and the bailiffs, and Dr Marſhall the vice-chancellor, ran haſtily to biſhop Ridley, and ſtopping

ſtopping his * mouth with their hands, told him, that if he would revoke his erroneous opinions, he ſhould not only have liberty to ſpeak, but have his life alſo; but that otherwiſe they would not hear him. To which he replied, that ſo long as the breath was in his body, he would never deny the truth of Almighty God, and committed his cauſe to his righteous judgment.

* [In our proteſtant country at this time, the baſeſt villains, yea even the moſt inhuman and barbarous murderers that ſuffer for their crimes, are not deny'd the liberty of ſpeaking their minds at the place of execution. But who can, without the utmoſt aſtoniſhment, behold two men of their dignity, who had been guilty of no crime, abſolutely debarred from ſpeaking the truth, when a few lies might have ſav'd their lives!—From popiſh tyranny, good Lord, deliver us; and let all the people of England ſay, AMEN.]

Then they were order'd to undreſs themſelves, and make ready for the fire; which they accordingly did. Biſhop Ridley took off his gown and tippet, and gave them to

to his brother-in-law, who ſtaid at Oxford all the time of his impriſonment, on purpoſe to ſupply his wants, and furniſh him with neceſſaries. He gave away other ſmall preſents to the gentlemen there attending, to keep in memory of him; and when he was ſtripped to his ſhirt, he lifted up his hands, and ſaid; "O heavenly Father, I give thee moſt hearty thanks, for that thou haſt called me to be a profeſſor of thy truth, even unto death; and I beſeech thee, O Lord God, to have mercy on this realm, and deliver it from all its enemies." Then he recommended the cauſe of his ſiſter and poor tenants to the lord Williams, who promiſed to ſerve them to the utmoſt of his power. After this he was faſtened to the ſtake, and a bag of gunpowder tied about his neck. But by reaſon of the ill making of the fire, his lower parts were quite conſumed, before the flame reached his upper; which intolerable torture he endured with the conſtancy and fortitude of a primitive martyr. At laſt one of the ſtanders-by pulled off with his bill ſome of the uppermoſt faggots, and gave vent to the flame; biſhop Ridley in the mean time praying to God to have mercy upon him, and to receive his ſoul. When the flame reached the gun-powder he expired, and fell down over the chain into the fire.—

The great ſtation he had formerly been in, the many excellent virtues he was endowed with, and the ſingular learning for which he was noted, could not but heighten the melancholy of this diſmal ſpectacle; and extorted tears from his very enemies. The lord Dacres, who was his kinſman, offered the queen ten thouſand pounds to ſave him from the ſtake: But ſhe refuſed it, and would hear no interceſſion for him; Gardiner and Bonner having made her inflexible and deaf to all petitions of mercy.

And now let us take a tranſient view of the many eminent graces and virtues of this moſt worthy prelate, and illuſtrious martyr.

He was enriched with the moſt exquiſite abilities and endowments; he was bleſſed with a clear apprehenſion, a prompt wit, an acute method of reaſoning, a pregnant invention, a graceful and ready utterance, and a ſtrong and lively memory. His unwearied application to his ſtudies while at Cambridge, and his great proficiency in divinity and philoſophy, were the ſubject of univerſal admiration. He applied himſelf particularly, with all poſſible ſerioufneſs and induſtry, to read and underſtand the holy ſcriptures; and above all, he took a peculiar pleaſure in ſtudying

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St Paul's epiſtles, which he could repeat by heart in the original Greek. In the pulpit he diſtinguiſhed himſelf by the clearneſs and perſpicuity, the beauty and exactneſs of his diſcourſes, and by the great inſight he gave his audience into the moſt difficult paſſages of ſcripture; in expounding which there were none who could go beyond him, and few who came near him. He reproved the vices of thoſe times with the greateſt impartiality; and yet with that ſweetneſs and tenderneſs, that gentle and mild inſinuation, that the moſt obſtinate offenders could not but love and thank him for his charitable corrections and admonitions. His humility was as great as his learning; he was a ſtranger to all oſtentation and vain-glory, and abhorred no vice more than pride and ſelf-ſufficiency. His letter to biſhop Hooper is a laſting monument of his wonderful humility, meekneſs and modeſty; in which he ſo far extenuates the faulty obſtinacy of that miſtaken man, as to chuſe rather to charge himſelf with folly, than to ſeem, at that juncture, to lay the leaſt blame on one who was then a priſoner for the common faith.

When promoted to the ſee of Rocheſter, and afterwards to that of London, though it might have ſeem'd requiſite for him to have

entered into a married ſtate; that his domeſtick affairs, and houſhold cares, might be the better diſcharged, and looked after; yet he choſe, rather to confide entirely in the honeſty and induſtry of his ſervants, than to divorce himſelf ſo much from his beloved ſtudies, and private exerciſes of religion, as he foreſaw a conjugal ſtate would require. He is indeed reckoned by Sanders, in his book De Schiſmate Anglicano, among the married clergy: But no regard is to be had to that author in any thing, his whole book being ſtuffed with falſe and idle tales, and the moſt groundleſs and abſurd calumnies on the reformed church of England.

I have before taken notice of his regular œconomy, his conſtant devotion, his diligence in preaching, his zeal, not only againſt popery, but againſt all dangerous deviations into the contrary extremes, and his brave oppoſition to the ſacrilegious deſigns of ſome of the leading men at court; and ſhall therefore add nothing farther on thoſe heads.

The irregularities of his clergy, which were much increaſed by the connivance, not to ſay example, of his predeceſſor Bonner, he corrected ſharply; and though it created him no ſmall envy and oppoſition, went through with it ſeverely and impartially, ſuſpending

pending and diſcharging thoſe whom no exhortations or admonitions could reclaim. He neither feared or ſpared the greateſt, nor overlooked and deſpiſed the meaneſt. In all the courſe of his life he ſhewed himſelf of too brave a ſpirit, to be awed from a faithful and conſcientious diſcharge of his duty by any terrors or threatnings, and of too generous a heart to be bribed from it by any temporal intereſt, or the moſt large and tempting promiſes.

If anything ſeems to have fallen ſhort of ſo fair a character, it was in his conduct on the death of king Edward, when he preached ſo ſtrenuouſly againſt the ſucceſſion of the princeſs Mary: And yet, even in this, much might be ſaid in his vindication. The marriage of that lady's mother with king Henry being evidently contrary to the law of God, as underſtood by the univerſal conſent of primitive antiquity; and in conſequence thereof, her birth was looked upon as inceſtuous, and her pretended hereditary right as abſolutely null and void. She could indeed claim by a parliamentary right; but of the validity of that right, and whether it could not be legally ſet aſide by king Edward's will, was the province of the judges and the gentlemen learned in the law, not the biſhops, to determine: And it is no great wonder

wonder that a man of biſhop Ridley's humility ſhould reſign his private judgment to their authority, in an affair which lay ſo entirely within their ſphere, and was altogether foreign to his own.

[When the lady Mary ſucceeded her royal brother, our Engliſh nation had not the experience of a popiſh government as it felt before that unhappy queen's deceaſe, except in ſuch times, when no proviſion could be expected to prevent it for the future. But wonderful are the workings of Divine Providence, who knows how to bring his deep-laid ſchemes about in a ſecret and myſterious manner! And, tho' he ſuffered many of his deareſt favourites to be wafted to Himſelf in fiery chariots, yet the eſtabliſhment of true primitive religion was thereby made much more ſecure and permanent; for now, Glory be to Divine Providence! it is made abſolutely unlawful for any papiſt, under what pretence ſoever, to reign in this realm; which, peradventure, might not have been ſo effectually brought about, if our illuſtrious martyrs had not ſo ſuffered.]

Biſhop Ridley's charity kept pace with, if it did not rather exceed his other virtues; and whatever

whatever he could ſpare from charges abſolutely neceſſary he ſet apart for pious and charitable uſes. He was continually exciting the rich to acts of mercy and liberality; and to lay out the ſuperfluities of their eſtates in cloathing the naked, feeding the hungry, relieving the ſick, and refreſhing the bowels of the poor. He would often viſit the hoſpitals, and contributed largely to the poor miſerable objects of charity, there under cure; and when he took any perſons with him whoſe circumſtances would not allow them to give as generouſly as he did, he would, before they came out, privately ſupply them with money, that they might be able to contribute in as ample a manner as himſelf. He was very kind and liberal to the exiles at Frankfort, and other foreign parts, in the reign of queen Mary; and when he could ſpare any thing from his own neceſſary expences, being then in priſon, he ſent it over to them, for the relief and ſupport of the poor deſtitute ſufferers, ſojourning there amongſt them. And when thoſe unhappy differences broke out about the uſe of the liturgy, he wrote a very moving letter, exhorting them to adhere ſtedfaſtly to the form of publick worſhip preſcribed in that excellent book; expreſſing the utmoſt aſtoniſhment at the raſhneſs and preſumption of Mr Knox and his party; and chal-

challenging them to ſhew any particular, contrary to the holy word of God, in the whole Engliſh liturgy; the purity and perfection of which he every day expected to be called to confirm with the teſtimony of his blood.

To ſum up the whole of his character in a few words: He had the good nature of a gentleman, the eloquence of an orator, the acuteneſs of a ſchool-man, the profoundneſs of a philoſopher, the wiſdom of a counſellor, the fortitude of a primitive martyr, the zeal of an apoſtle, the mortification of a recluſe, and the piety and charity of a ſaint.

He was the delight of the city, court, and country, and the admiration of his own age; and thoſe noble foundations of Chriſt-church, St Thomas, and St Bartholomew, will be his laſting monument, and make his memory precious to all ſucceeding generations.

[The heart of man is ſo deceitful in itſelf, that it takes a ſecret pleaſure in the foregoing encomiums, when at the ſame time he might ſeem to diſlike them; but it is not ſo with a Chriſtian indeed, who has his Humility, and all other graces, at the Firſt Hand, even from the Fountain of Infinite Goodneſs Itſelf: And if this illuſtrious martyr could

could have heard theſe great words ſaid of himſelf, it would have pierced his humble heart with holy indignation, leſt the leaſt particle of that praiſe which is given to him ſhould detract from that Glory which is Alone due to the Infinite GIVER of All Goodneſs. Though a man ſhould Seem to have all the holineſs and righteouſneſs that hath ever been confer'd on all the ſaints put together, concenter'd in his own perſon; yet, if it doth not immediately flow from this Fountain (the Goodneſs of God) it is not genuine, but ſelf-holineſs and ſelf-righteouſneſs, which can never ſtand the fiery trial, or even recommend a man to Divine Mercy. A Chriſtian is only cloathed with the perfect Righteouſneſs of CHRIST (and renounces all his own, hating it as he would a filthy rag) as the ark was overlaid with Pure Gold within and without; the overlaying within, may ſignify the Righteouſneſs of God implanted in the heart, to keep the pardon'd ſoul clean, a proper temple for the Holy Spirit; and the overlaying without, may as pertinently prefigure the perfect Righteouſneſs of Chriſt imputed to us, wherein Alone we can be enabled to ſtand in the righ-

teous Judgment of God. By God's Righteouſneſs implanted in the heart, the chriſtian is effectually brought to love what God loves, and to hate what He hates. All GOODNESS founded in GOD, received by Faith, and working by Love (or Charity) is genuine Chriſtianity; cauſing a perſon to love God and his neighbour, as our Saviour requires, and conſequently makes him zealous of Good Works, which are Good Indeed, becauſe they iſſue from the right Spring; while all works, however good they may appear, proceeding from any other motive whatſoever, are only counterfeit and hypocritical.

If the ſcribes and phariſees in our Saviour's time had believed that they could be ſaved no otherwiſe than by the imputed righteouſneſs of another, or if they could have believed, that our Saviour's Merits had made full ſatisfaction, to the juſtice of God, for all their ſins, and that His perfect Righteouſneſs, imputed to them, was entirely ſufficient to ſave their ſouls, by a faithful dependance upon it, they had not been called hypocrites, and ſelf-righteous perſons.

But, alas, to the grief of our Saviour's heart be it thought on! how many are

are there who profeſs and call themſelves chriſtians, that do not underſtand, or believe this important Truth?

The great St Auguſtine, or the pious biſhop Beveridge, I have now forgotten which, hath expreſs'd my meaning in few words, viz. that "In God's Righteouſneſs we are righteous, in His holineſs we are holy, and in His humility we are humble."

But thoſe that would ſee this doctrine better confirmed, may read biſhop Beveridge's Private Thoughts on Religion, St Auguſtine's Meditations, and all the fathers of the primitive church, and he ſhall find that theſe things are ſo, according to the Word of God.

A Chriſtian appears juſt as he is, without diſguiſe; if he is overtaken in a fault (as he is frail and ſinful as well as others, and more ſo in his own eyes) he is aſham'd of it, and ſorry for it, and carefully guards againſt it for the future; he has not the leaſt deſire to extenuate the guilt of his crime; for, as he thinks it "a light matter to be judg'd of man's judgment," ſo he regards not how he appears before ſuch a tribunal; and therefore he deſires not to ſeem better or worſe than he really is.]

ADVERTISEMENT.

BEfore we begin the following Lives, it may not be amiſs to make ſome apogy for their brevity.——— 1. The reverend and learned author who wrote them, hath declared, "That he ranſack'd all the public libraries, as alſo all ſorts of books, and ſecret Manuſcripts, which then had never ſeen the light, in order to find out a fuller account of the following Compilers of the liturgy; but, after all his labours, and the kind aſſiſtance of his learned friends, he could find no more of real Fact than is here produced."— 2. Theſe following (though great and learned men) had not been ſuch eminent inſtruments in the Reformation as the two former were; and beſides, ſome of them, either for fear of death, or in hope of preferment in this life, unhappily return'd to the popiſh religion: And as our learned author could not ſay much Good of them, he had too much generoſity in him, to publiſh their Bad actions.— 3. It is much more agreeable to enjoy a little Truth, than to be amus'd with many Falſhoods.— 4. If our author had not been honeſt, he had wit and learning ſufficient to have ſpun them out with heaps of fictitious matter. But it is much better conciſe and genuine.

Your Humble Servant,

The EDITOR.

A Genuine Account of the LIFE of Dr Goodrich, ſometime biſhop of Ely.

THIS worthy prelate was deſcended from an antient and wealthy family; and was born at Kirby in Lincolnſhire, and educated in Corpus-Chriſti-College, Cambridge. He took his firſt degree in Arts, in 1510, the ſame year with Cranmer and Latimer; he commenced maſter in 1514, and in two years after was proctor of the univerſity. He applied himſelf to his ſtudies with indefatigable induſtry; and gained great reputation for his uncommon proficiency, not only in divinity, but in the knowledge of the civil and canon law. His great merit ſoon recommended him to the favour of king Henry; who ſent for him to court, adviſed with him in the moſt difficult affairs of ſtate, and employ'd him in frequent embaſſies to foreign princes. In his reign he commenced doctor of laws; and

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on the nineteenth of April, 1534, was conſecrated biſhop of Ely, in archbiſhop Cranmer's chappel at Croydon. He continued biſhop of that dioceſe above twenty years; and finding the palace at Ely old and ruinous, at his own charge he repaired and beautified it, and built a ſpacious and magnificent gallery on the north-ſide of it. He was a great favourer of the reformation; and on account of his ſingular learning was conſulted with, and employ'd in the moſt important affairs relating thereto. He had a great hand in drawing up "The neceſſary inſtitution of a chriſtian man;" and was a ſincere promoter of pure religion, and a patron to all learned men, eſpecially thoſe whom he thought might be of ſervice in aboliſhing papal tyranny and ſuperſtition, and the reſtitution of true primitive chriſtianity. Among theſe he had a particular eſteem for Dr Richard Cox, whom he made his chaplain; and by his intereſt at court, prevailed to have the education of the young prince Edward committed to his care.

After the death of king Henry, he was found ſo very ſerviceable in promoting the regular progreſs of the reformation, and ſo uſeful a counſellor in all difficult affairs both of church and ſtate, that it was thought neceſſary

ceſſary to beſtow a ſuitable reward on him for his great ſervices. Accordingly he was ſworn into the privy-council; and in 1551, was made lord chancellor of England. He is, on this occaſion, much abuſed by Dr Burnet, who, not content with a large invective againſt him, for accepting of a poſt ſo inconſiſtent with the duty and function of a clergyman, as he pretends, goes on to load his memory with an heavy accuſation of inconſtancy in religion, turning with every tide, and reſolving not to ſuffer for the reformation in queen Mary's reign. But this is a moſt malicious and groundleſs charge, a baſe and unworthy ſlander, on a perſon to whom our reformed church is ſo much indebted: And had Dr Burnet been as free from thoſe crimes as this worthy prelate whom he ſo ſcurrilouſly reflects on, he had left a much fairer character behind him, and had been in greater repute with impartial poſterity than he is now ever like to be.

But to return to biſhop Goodrich. While chancellor, he was admired by all for his impartial diſtribution of juſtice; he had the bleſſings and prayers of the poor, and the favour and eſteem of the rich: His greateſt enemies could not but acknowledge him gentle, juſt and gracious; and his moſt intimate friends, when they brought a bad cauſe before

before him, found him inflexible, ſevere, and unprejudiced. Having a great eſteem for biſhop Day's learning, he laboured earneſtly to remove his prejudices, and to diſpoſe him to a favourable opinion of the reformation; but could do no good on a man ſo wilful and obſtinate. He was one of thoſe who drew up that excellent book, "The reformation of the eccleſiaſtical laws:" And, at the requeſt of king Edward, put the great ſeal to the inſtrument for the ſucceſſion of the lady Jane Grey. This was the reaſon why, upon the fall of that lady, the great ſeal was taken from him, within two days after queen Mary came to London. And though it was thought fit for the preſent, to let him enjoy the benefit of the general pardon; yet there is no queſtion to be made, but that he would, amongſt the reſt of the martyrs, have been brought to the ſtake for his religion, had it not pleaſed God to prevent it by taking him to himſelf, on the tenth of May, 1554. He died of the ſtone at Somerſham, and lies buried in the middle of the preſbytery. On his tomb there is a Latin inſcription, which, being turned into Engliſh by biſhop Godwin, is as follows:

"THOMAS GOODRICH, for tweny years biſhop of this church, lies buried in this place;

place; a man very acceptable unto two noble kings of this realm, for many actions both concerning the church and commonwealth: For abroad he was employ'd in frequent embaſſages to foreign princes; and at home, after he had been of the privy-council awhile unto king Edward, the ſixth of that name, he was at laſt made high-chancellor of England. Whether he were more dear unto his prince for his ſingular wiſdom, or more beloved of the commonalty, for his integrity and abſtinence, it is very hard to ſay."

A Conciſe ACCOUNT of the LIFE of Dr HENRY HOLBECH, formerly Biſhop of Lincoln.

THIS learned prelate was born at Holbech in Lincolnſhire, and educated in the univerſity of Cambridge, where he commenced doctor of divinity in the year 1535. He ſeems to have been but of mean parentage, and to have taken his name from the place of his nativity, it being ſometimes wrote Henry Rands of Holbech in Lincolnſhire: But his learning and piety have acquired him a name much more illuſtrious,

than the greateſt titles derived from a long race of noble anceſtors. In the reign of Henry the eighth, Anno 1535, he was made lord prior of Worceſter; and in 1541, on the erection of the new cathedrals, was the firſt dean there. He was a great favourite of biſhop Latimer, at whoſe recommendation he was conſecrated ſuffragan biſhop of Briſtol, on the 24th of March, 1537. In June 1544, he was preferred to the ſee of Rocheſter, and tranſlated from thence to Lincoln, in 1547. He was one of thoſe divines, whom that great patron of learning, archbiſhop Cranmer, had a particular reſpect for; and was of much uſe in reforming and ſettling the church. He lived but a ſhort time after his promotion to the ſee of Lincoln; for in the beginning of Auguſt, 1551, he departed this life, having ſcarce enjoyed that ſee five years.

A Brief ACCOUNT of the LIFE of Dr JOHN SKIP, formerly biſhop of Hereford.

DR SKIP was brought up in Gonvile-hall in Cambridge; and acquired ſo great reputation for his piety and learning, that he was nominated to a fellowſhip in cardinal

dinal Wolſey's new foundation at Oxon; but he refuſed to accept it. He took his degree in arts in 1515, commenced maſter in 1518, batchelor of divinity, in 1535. Being one of the moſt celebrated preachers of his time, he was often appointed to preach at court. Queen Anna Boleyn had a particular reſpect for him, and made him firſt her chaplain, and afterwards her almoner: in which ſtation he was very ſerviceable, in recommending many poor ſtudents to her charity, and introducing men of eminent learning into her family, particularly Dr Matthew Parker, afterwards the moſt worthy archbiſhop of Canterbury. In 1534, he was ſent down to Cambridge, to preach againſt the pope's ſupremacy, and to give ſatisfaction to the ſcrupulous, concerning the reaſonableneſs and equity of throwing off that uſurper's inſupportable yoke. The ſame year he was preſented to the vicarage of Thackſted in Eſſex; and in 1536, was made archdeacon of Dorſet, and choſe maſter of Gonvile-hall. In 1537, he was conſecrated biſhop of Hereford, and continued in that ſee twelve years and ſome months. He died at London in 1551, in time of parliament, and was buried in the pariſh-church of St Mary Mont-alt.

Some Account of the LIFE of Dr Thirlby, when biſhop of Weſtminſter. B.P. Norwich

THIS unfortunate prelate was born in Cambridge, and educated in Trinity-Hall in that univerſity. He was choſe fellow of the houſe; and commenced doctor of law in 1530. He was a man of great learning, and in much eſteem with Dr Butts, king Henry's phyſician, who recommended him to the favour of that prince. K. Henry firſt promoted him to the deanry of the royal chapel; and afterwards, when he erected the biſhoprick of Weſtminſter, out of the ſpoils of the monaſteries, nominated him to be the firſt biſhop of that ſee. He was conſecrated December 19, 1540. Being well ſkilled in both the civil and canon law, and in all other reſpects a moſt accompliſhed ſtateſman; he was often employed in weighty embaſſies to foreign princes; which he always diſcharged to the king's great ſatisfaction. During the reign of king Edward, he concurred in all the meaſures taken towards a reformation;

mation; and there was a more than ordinary friendſhip between him and Dr Cranmer. By the archbiſhop's intereſt, when the biſhoprick of Weſtminſter was diſſolved, and re-united to the ſee of London, in 1550, Thirlby was preferred to the dioceſe of Norwich, where he continued four years.

On the acceſſion of queen Mary, he went over to the church of Rome; but on what motives, it is hard to determine. In 1554, he was tranſlated to Ely, vacant by the death of biſhop Goodrich, and ſworn into the privy council: And on the reconciliation of the realm to the ſee of Rome, he was ſent to return the pope thanks, for his fatherly affection to this kingdom. But notwithſtanding his revolt to the Romiſh ſuperſtitions, he was far from approving the bloody perſecuting ſpirit of thoſe times: He continued the ſame meek, diſcreet, merciful man; and could never be brought to think, that the ſhedding the blood of his fellow-chriſtians, was doing God, or his church, good ſervice. When the court put him on that unacceptable office, of going down to degrade archbiſhop Cranmer, knowing well the lenity of his nature, and the great love he had for that prelate, they joined Bonner in commiſſion with him; that his fierce and ungoverned temper might be a counter-balance to the

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tender and compaſſionate diſpoſition of biſhop Thirlby. Before the archbiſhop was brought to his trial, Thirlby intreated Bonner to uſe him gently and civilly, and importuned him till he obtained a promiſe that he would: And when that zealot, not only forgetting his word, but all civility and good manners, inveighed againſt the archbiſhop in a moſt indecent and opprobrious manner, he often rebuked him for his inſolence, put him in mind of his promiſe, and requeſted him to have done. His concern for the archbiſhop was ſo great, that the tears ran down his cheeks in continued ſtreams; and if he could have preſerved him from the ſtake, by his intereſt with the queen, there is no doubt but he would have rejoiced to give him ſuch a noble inſtance of the gratitude, for the many obligations he had received from him.

In the reign of queen Elizabeth, he choſe rather to loſe his biſhoprick than comply with the reformation: And preaching ſome bitter ſermons againſt it, he was for his offence confined for ſome time in the Tower. But he had not been there long, before it was thought expedient to reward his gentle uſage of the favourers of the reformation, during the reign of queen Mary, with more civil and courteous treatment, and remove him to archbiſhop Parker's houſe at Lambeth. Here he enjoyed the

the company of biſhop Tonſtall, and was uſed in a moſt kind and obliging manner. In 1563, the plague breaking out in London, he obtained an order of council, to be removed from thence to the archbiſhop's houſe at Beckeſborn: And tho' the archbiſhop did not think it proper immediately to receive him into his family, as coming from a place infected; yet he provided him a convenient lodging, and took care to ſupply him with all neceſſaries. When the archbiſhop returned to Lambeth, he brought Thirlby up with him; who lived there, with great ſatisfaction and content, the reſt of his days. He died, Aug. 26, 1570; and was, at the archbiſhop's charge, decently buried, in the chancel of Lambeth church; where a fair marble ſtone was laid over him, with this brief epitaph inſcribed on a braſs plate:

"Hic jacet THOMAS THIRLBY, olim epiſcopus Elienſis, qui obiit 26 Auguſti, Anno Domini, 1570."

He was a man of ſtrict virtue and piety, and a patron and encourager of learning: He was a great maſter both of the civil and canon law, and excellently qualified for the diſcharge of the moſt difficult and important affairs of ſtate. In divinity he ſeems not to have been ſo good a proficient; and his read-

ing in that ſcience was more diffuſe than his judgment acute and ſolid. And to this we muſt impute his relapſe into the popiſh errors; not to any ſecular views, or ſordid hopes of intereſt, which a mind ſo mortified to the world cannot be ſuppoſed to have been governed by; and his ſuffering for thoſe principles under queen Elizabeth, is a clear evidence of his being fixed by ſome inſuperable prejudices, in that perſuaſion. Perhaps the impious ſacrilege of ſome of the courtiers, who were loudeſt in their clamours againſt popery, and the ſcandalous havock they made of the patrimony and furniture of the churches, might ſtagger his weak mind, and incline him to think, that that could not be a good cauſe which had ſuch men for its patrons. But, however it were, his gentleneſs and kindneſs to the reformed, his meekneſs and patient ſubmiſſion to the ſentence of deprivation, and his decent and reſpectful carriage to archbiſhop Parker, merit the greateſt commendation. He gave ſix vicarages to Jeſus college in Cambridge.

[In all communions, among all denominations, and in all corners of the earth, Chriſt hath his people; and "by their fruits ye ſhall know them."]

A Short Account of the LIFE of Dr George Day, ſome time biſhop of Chicheſter.

THO' he is by no means to be reckoned one of the compilers of the Liturgy, for when it was finiſh'd he refus'd to ſubſcribe it, and proteſted againſt its being eſtabliſhed by act of parliament: However, as he had the honour to ſit in the committee appointed for compiling it, I thought proper to give the following brief account of him.

He was born in Shropſhire, and fellow of St John's-college in Cambridge; and was orator of that univerſity in 1528. He commenced doctor of divinity in 1537, and in 1538, was vice-chancellor. In July, 1537, he was choſe maſter of St John's college, where he continued but a ſhort time; for in July, 1538, he was removed to the provoſtſhip of King's-college, which he enjoyed ten years and upwards. In May, 1543, he was conſecrated biſhop of Chicheſter; whence it appears that Mr Collier was guilty of a very groſs miſtake, when he makes him to be the biſhop of Chicheſter who opened Lambert's trial, in 1538. This miſtake he ran into on

the authority of John Fox, of whom at other times he expreſſes the utmoſt contempt; and it is the leſs excuſable, becauſe Fox's miſtake in this matter was long ago corrected by Mr Strype, in his Memoirs of the life of archbiſhop Cranmer.

In 1547, the ſaying private maſſes being laid aſide in King's-college, Day wrote a threatning letter to the vice-provoſt and fellows; charging them with perjury, and the breach of the ſtatutes, and requiring them to make no innovation in religion, as they would anſwer the contrary at their peril.

In the reign of king Edward, biſhop Day ſhewed himſelf an open enemy to the whole reformation; and not only gave great offence by his waſpiſh oppoſition to the Engliſh liturgy, but did his utmoſt to prevent any alteration in the then-received opinions and uſages. In 1550, he went about his dioceſe, preaching againſt the meaſures then taken towards a reformation; and raiſed ſo many jealouſies and diſcontents among the people, that Dr Cox was forced to be ſent into Suſſex, to preach againſt the popiſh ſuperſtitions, and to quiet and ſettle the diſturbed minds of the populace. On account of theſe factious ſermons, and his obſtinate refuſal to take down the altars in his dioceſe, and put up tables in their ſtead, he was (after much pains had been

been taken to convince him, though without effect, by archbiſhop Cranmer, biſhop Ridley, and biſhop Goodrich) committed to the Fleet-priſon; and in September, 1551, was deprived. In June, 1552, he petitioned for his health's ſake, to be removed out of the Fleet into a better air; and accordingly was committed to the cuſtody of biſhop Goodrich, who uſed him with great civility, and would often argue with him in a friendly manner, and endeavour to bring him off from his prejudices: But Day was too great a bigot to hearken to reaſon, or to allow any argument againſt the Romiſh doctrines its due force and weight.

On the acceſſion of queen Mary, he was a great favourite at court; and was ſingled out to preach the coronation ſermon. He preached alſo at king Edward's funeral; and endeavoured to excuſe the king on account of his minority, and to incenſe the people againſt the reformed biſhops, for having miſled and ſeduced him. He would alſo have had the whole funeral ſervice performed after the popiſh form; but archbiſhop Cranmer would not ſuffer it, and officiated himſelf, according to the Engliſh liturgy, to which he joined the ſolemnity of a communion.

Dr Day being now reinſtated by the queen's authority, in his biſhoprick, ſhewed his re-

ſentment for his paſt ſufferings, by his inhuman and barbarous carriage toward the reformed. In particular, he uſed biſhop Hooper in a very indecent and unchriſtian manner, loading him with all the ſcurrilous reproaches that the moſt bitter malice could ſuggeſt: And it is not to be doubted but he would have proved a ſecond Bonner, had it not pleaſed God to remove him out of the world, on the ſixth of Auguſt, 1556.

After this account of Dr Day, I believe, every impartial reader will think it a great honour to the Engliſh liturgy, that a man of his ſpirit and principles refuſed to ſubſcribe it: Eſpecially, when to what has been ſaid before, I have added the following remarkable inſtance of his uncharitable and unchriſtian temper. When his brother, William Day (who afterwards, in the reign of queen Elizabeth, was promoted to the ſee of Wincheſter) being in in great want, not only of books, but of the very neceſſaries of life, applied to him for relief, he refuſed to give him any thing; and ſternly told him, that "he thought it a ſin to relieve thoſe who were not of the true church, and therefore he muſt not expect any thing from him." So intirely had his blind zeal deſtroyed all the impreſſions of natural affection in him.

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The only thing I find ſaid in his commendation, is, that he was a florid preacher, and being maſter of a graceful elocution, and an uncommon ſtrength of memory, he was much followed and applauded: But then it is to be conſidered, that there was little ſolidity in his ſermons, and that they were chiefly calculated for ſetting a ſpecious gloſs on dangerous and groſs errors; that his admirers were the weak and illiterate, and that men of honeſt principles and ſound judgments ſaw through, and deſpiſed him.

An ACCOUNT of the LIFE of Dr JOHN TAYLOR, ſome time biſhop of Lincoln.

THE birth and parentage of this great prelate and noble confeſſor, we find no account of. Cambridge had the honour of his education; where he took his firſt degree in arts, 1523-4. About this time he was elected fellow of Queen's college; and in 1532, was proctor of the univerſity. Soon after he came to London, and diſtinguiſhing himſelf by his uſeful and learned diſcourſes from the pulpit, he was preſented to the rectory of St Peter's Cornhill, and was inducted

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on the fourteenth of April, 1536. In 1538, he preached at that church in defence of tranſubſtantiation; upon which Lambert, who was one of his auditors, brought him in writing ſeveral ſtrong arguments from ſcripture, reaſon, and the earlieſt fathers, againſt that abſurd doctrine. This paper he unfortunately communicated to Dr Barnes, who carried it to archbiſhop Cranmer; and the archbiſhop not being as yet convinced of the falſeneſs of that doctrine, the fatal conſequence of this was, that a proſecution was commenced againſt Lambert for hereſy, and on his refuſal to recant he was ſentenced to the ſtake. This unhappy accident was a ſenſible affliction to Taylor, who was an enemy to all perſecution for conſcience ſake; and was beſides convinced by Lambert's arguments, that tranſubſtantiation had no ground in ſcripture or primitive antiquity, but was one of the groſs errors of the latter and darker ages of the church. After this conviction, he was a ſtrenuous oppoſer of that doctrine; and was for ſome time impriſoned for his bold and publick oppoſition of the ſix articles.

About this time he commenced doctor of divinity, and was choſen maſter of St John's college. This ſtation he poſſeſſed ſeven years, or upwards; but by reaſon of the continual difference between him and the fellows, he found

found but little ſatisfaction in it. In the year 1542, complaints being made againſt him to biſhop Goodrich, their viſitor, that worthy prelate came down to Cambridge; and by his prudent and diſcreet management, compoſed all their differences, and ſettled the affairs of the college to their general ſatisfaction. But he had not been long gone before their old miſunderſtandings revived; and the college continuing in a perpetual flame, Dr Taylor grew weary of ſo uneaſy and troubleſome an office, and reſigned, or as it is termed in the books, Abdicated, in 1546. No doubt but the religious diſputes, then on foot, might have no ſmall ſhare in increaſing the animoſities between him and the fellows, and widening thoſe breaches which would otherwiſe have been eaſily cloſed.

In 1548 he was advanced to the deanery of Lincoln; and on the acceſſion of king Edward, was unanimouſly choſen prolocutor of that eminently pious convocation which laid the firſt foundation of our reformed church. He was ſingularly uſeful in all the meaſures then taken towards the reſtitution of the pure and uncorrupt religion of the antient church. He was a ſtrenuous aſſertor of the lawfulneſs of the marriage of the clergy; and his diſcourſes on that ſubject made the greater impreſſion upon his auditors, becauſe he was himſelf

himſelf a ſingle man, and had declared his intention never to enter into the conjugal ſtate. The ſame might be obſerved of biſhop Ridley and Dr Redmayne, who on account of their profeſſed cœlibacy were thought unexceptionable advocates for the marriage of the clergy, and free from the leaſt ſuſpicion of being byaſſed, as perſons intereſted in that ſide of the queſtion.

In June 1552 Dr Taylor was conſecrated biſhop of Lincoln at Croydon chappel, by archbiſhop Cranmer, biſhop Ridley, and Scory biſhop of Rocheſter. The ſee having been kept vacant almoſt a year after the death of his predeceſſor, biſhop Holbech, the revenues of it were in the mean time ſo plundered and parcelled out amongſt the courtiers, that there was none of all the rich manors belonging to it left, except that of Bugden, with ſome few farms and impropriations; and yet the firſt-fruits and tenths were rigorouſly exacted of him, without the leaſt abatement; which was a moſt unjuſt and unreaſonable hardſhip on a man to whom our reformed church is ſo much indebted. In the beginning of queen Mary's reign, or ſoon after, he came up to parliament, to be an advocate for the reformation: But he had no ſooner taken his place in the houſe, than a ſolemn maſs began, upon which he im-

immediately withdrew. Being called in queſtion for this, he made a brave and reſolute confeſſion of his faith; and juſtified the reformation in every particular: Upon which he was, by the queen's order, deprived; and in all probability would have been brought to the ſtake, but that he ſoon after fell ſick, and died at Ankerwick.

He had a ſoul inflamed with a ſtrong and fervent zeal for the purity of religion, which he ſtudied above all things to promote. He was a conſtant and uſeful preacher; and his labours were bleſſed with extraordinary ſucceſs. He was remarkable for his ſtrict and unſpotted chaſtity, and his wonderful humility and condeſcenſion. He was maſter both of ſacred and profane learning, but excelled chiefly in the former: He was no ſtranger to the original languages of the Old and New Teſtament; and was very happy in his expoſitions of the moſt difficult paſſages of holy ſcripture. He was an eminent pillar of our reformed church; and though he was deprived, by his untimely death, of the glory of actual martyrdom, yet he had the honour to be a confeſſor for the reformation; and, if a will to ſeal the doctrine of Chriſt's truth with his blood, can denominate a man a martyr, he may glory in that illuſtrious title alſo.

An Account of the LIFE of Dr Richard Cox, ſome time biſhop of Ely.

THIS great and learned prelate was born at Whaddon in Buckinghamſhire, in the year 1499, and inſtructed in the firſt rudiments of learning at Eaton ſchool, from whence he was elected into a ſcholarſhip at King's college in Cambridge. In the year 1519, when he had taken the degree of bachelor of arts, he was, on account of his great learning and piety, removed to Oxford, and preferred to be one of the junior canons in cardinal Wolſey's new foundation, in that univerſity. In December, 1525, he was admitted, Ad eundem; and in February following kept an act for his maſter's degree, which was conferred on him in July, 1526. He was reputed one of the greateſt ſcholars of his age; and his poetical compoſitions were of great eſteem, and univerſally applauded by the beſt judges. His piety and virtue were not inferior to his learning, and commanded the reſpect of all impartial perſons: But ſhewing himſelf averſe to many of the

popiſh ſuperſtitions, and declaring his opinion freely concerning the corruptions under which the church then laboured, he incurred the diſpleaſure of the governors of the univerſity, was ſtripped of his preferments, and thrown into priſon on ſuſpicion of hereſy.

As ſoon as he was releaſed from his confinement he left Oxford; and ſome time after, was choſe maſter of Eaton ſchool, which was obſerved to flouriſh in a remarkable manner, while he continued there. In 1537 he commenced doctor of divinity in the univerſity of Cambridge, and was made archdeacon of Ely; and ſoon after was admitted doctor in the univerſity of Oxford. In January, 1543, he was advanced to be dean of the new-erected cathedral of Oſney, near Oxford; and in 1536, when that ſee was tranſlated to Chriſt-church, he was alſo made dean there.

Theſe promotions he obtained by the means of archbiſhop Cranmer, and biſhop Goodrich, to the laſt of whom he had been ſome time chaplain; who had both a great value for him on account of his excellent learning and virtue: and by their recommendation he was choſe tutor to the young prince Edward, whom he carefully inſtructed in the principles of true religion, and formed his tender mind to an early ſenſe of his duty, both as a chriſtian and a king.

On the acceſſion of that prince to the throne, he was a great favourite at court; and was made canon of Windſor, a privy counſellor, and the king's almoner. In 1547 he was chancellor of the univerſity of Oxford; and in 1549 dean of Weſtminſter; and about the ſame time was in commiſſion to viſit the univerſity of Oxford, in order to purge it of all popiſh ſuperſtitions, and to reconcile them to the Engliſh liturgy. He was, during his ſtay there, preſent at Peter Martyr's diſputations concerning the euchariſt, which he opened with a learned oration; and in a ſecond ſpeech, at the cloſe thereof, applauded the excellent conduct of that worthy man who had ſo ſucceſsfully triumphed over the united ſtrength of the moſt noted champions of the church of Rome. In 1550 he was ordered to go down into Suſſex, and to endeavour, by his learned and affecting diſcourſes from the pulpit, to quiet the minds of the people, who had been diſturbed by the factious preaching of Day, biſhop of Chicheſter: And when the noble deſign of reforming the canon law was in agitation, he was appointed one of the commiſſioners. Both in this, and in the former reign, when an act paſs'd for giving all chantries, colleges &c. to the king, through Dr Cox's powerful inter-

interceſſion, the colleges in both univerſities were excepted out of that act.

Queen Mary had not been long in poſſeſſion before he was ſtripped of his preferments, and committed priſoner to the Marſhalſea. He was indeed ſoon diſcharged from his confinement; but foreſeeing the inhuman perſecution likely to enſue, he reſolved to withdraw out of the realm, and retire to ſome place where he might be ſuffered to enjoy the free exerciſe of his religion, according to the form eſtabliſhed in the reign of king Edward. This he thought ſo pure and perfect an order, for the whole publick ſervice of the church, that it was not only a great grief to him, but alſo matter of the greateſt aſtoniſhment to hear of the raſh proceedings at Frankfort; who had thrown aſide this excellent liturgy, and ſet up a ſtrange form of worſhip, modelled after the French and Geneva platform: And not content with theſe innovations, they had condemned ſeveral particulars in the Engliſh ſervice as popiſh and ſuperſtitious; and wrote to the reſt of the Engliſh exiles at Zurich and Straſbourg, to lay it aſide, and join in their new-fangled ſervice. They had alſo ſent to conſult Calvin's opinion; and having drawn up a pretended abſtract of the Engliſh liturgy, full of groſs and ſcandalous miſinterpretations; and in the cloſe aſſured him,

him, that they concealed many things, not ſo much out of ſhame as pity, they requeſted him to oblige them with his advice and judgment, concerning it. Calvin, who was not yet recovered from the mortification of his being rejected from having any hand in our reformation, returned them an anſwer to their mind; and charged the liturgy with retaining much of the dregs of popery, and conſiſting of many Tolerable fooleries (as he termed them) which ought to be better corrected, and ſome things clean taken away. But in this he overſhot himſelf, or elſe he would have conſidered, that no Fooleries can be Tolerable in the worſhip of God, and would not have tacked thoſe two words together in ſo abſurd and ridiculous a manner. However, this letter of his inflamed the factious ſpirits of the party; and having ſet Knox, whom they had fetched from Geneva, at their head, they mangled and defaced the Engliſh liturgy, and intermixed ſo much of the French and Geneva order with what they retained, that the beauty and decency of the publick worſhip was entirely loſt; every graceful rite and primitive uſage being diſcharged, to make way for ſome of their novel ſingularities.

The news of this was a very ſenſible affliction to Dr Cox: It pierced him to the very

ry ſoul, to have the excellent ſervice of our church ſo baſely and unworthily deſpiſed and calumniated; and that noble army of martyrs, who at the ſtake had expreſſed ſo high an eſteem of the liturgy, and ſealed it with their blood, traduced as favourers of popery and ſuperſtition: And he was reſolved, let the danger of the enterprize be what it would, to go and vindicate the liturgy againſt all oppoſers; and, if poſſible, to reclaim thoſe miſtaken zealots from their groundleſs prejudices againſt it.

He came to Frankfort on the thirteenth of March, 1555, and brought with him divers other learned and godly men, well affected to the Engliſh ſervice, and ready to concur with any method that ſhould be thought expedient for its reſtitution. The firſt attempt was to introduce the repetition of the reſponſes after the miniſter, which had been prohibited by this new order: This occaſioned great clamours among the oppoſers of the liturgy; and they ſent to Dr Cox, to admoniſh him to deſiſt; but he, with an undaunted reſolution, replied, that he would not recede from the Engliſh liturgy; and that he would have the face of an Engliſh church eſtabliſh'd there. Accordingly, the Sunday following, he directed one of the Engliſh clergymen, whom he had brought over with him,

him, to go up into the pulpit, and ſay the litany; he, and the reſt of the friends of our church, reſponding in a devout and regular manner. This ſet Knox all in a flame; and it being his turn to preach in the afternoon, he declaimed intemperately againſt the liturgy, calling it ſuperſtitious, impure and imperfect, declaring that he would oppoſe it to the laſt; and peremptorily affirming, that the preſent perſecution was a juſt judgment on the church of England, for their ſlackneſs in reforming. For theſe unworthy reflections on our excellent biſhops, and the regular conſtitution of our reformed church, he was, as ſoon as he came out of the pulpit, ſeverely reproved by Dr Cox; who fully anſwered all his objections, and made it evident, that how great ſoever his zeal was, it was not according to knowledge.

[My readers may make their own reflections on theſe matters.—I am an hiſtorian—But this I will venture to ſay, that while men are making the chief rout about the Skin of religion, (or "Face of a church") the Heart of it is generally loſt; and when the Form is moſt contended for, the Power is moſt neglected.]

Theſe

Theſe differences being now come to a great height, it was thought proper to fix a day when both ſides might have an impartial hearing, and thoſe matters be debated at large. The Tueſday following was the day appointed; and when they were aſſembled a motion was made, that Dr Cox and his companions might be allowed the privilege of voting in the congregation. The puritans oppoſed this with great vehemence; and inſiſted that the preſent controverſy ſhould be firſt decided; and they ſhould be obliged to ſubſcribe to the diſcipline, before they were allowed that privilege. They alſo pretended, that ſome of Dr Cox's company lay under the ſuſpicion of having been at maſs in England, and that others had ſubſcribed the doctrines of the church of Rome: By which groundleſs accuſations they thought to incenſe the congregation againſt them, that they ſhould not be allowed a farther hearing. But theſe calumnies were ſoon confuted; ſome parts of them being entirely falſe and groundleſs, and the other parts affecting none but Mr Jewell, whoſe repentance was as public as his offence; and though theſe aſperſions had at firſt made ſuch an impreſſion upon the congregation, that they withſtood the admiſſion of Dr Cox and his friends; yet when they had been allowed to ſpeak in their own

vindication, they cleared themſelves ſo fully and ſatisfactorily from thoſe imputations, that Knox himſelf intreated to have them admitted. And now the majority being on their ſide, they declared for the immediate reſtitution of the Engliſh liturgy; and forbad Knox, if he continued obſtinate in oppoſition to it, to officiate any longer in the congregation.

Upon this, Whittingham, a leading man among the puritans, made his complaint to the ſenior Glauberge, by whoſe means they had obtained the licenſe for a church; and he interpoſing in the diſpute, commanded two of the moſt eminent of each to be ſelected to conſult, and agree upon a decent order for the public Service; and when they had ſettled it, to make a report of their proceedings to him. On the church ſide were appointed Dr Cox and Mr Lever; and for the puritans, Knox and Whittingham. But when they came to a conference, before they had gone through the morning ſervice, their differences grew to ſuch an exceeding height, (Dr Cox ſtrenuouſly inſiſting on the reſtitution of the liturgy, and Knox and Whittingham reſolutely rejecting it) that the committee was forced to break up without effect. The puritans immediately addreſſed the ſenate, making grievous complaints againſt the church party, and reflecting ſeverely on the obſtinacy and incom-

incompliance of Dr Cox. By this addreſs they ſo far prevailed, as to obtain an order from the magiſtrates, that the congregation ſhould conform, in doctrine and ceremonies, to the French; and that thoſe who refuſed to ſubmit, ſhould quit the town.

Dr Cox, who ſaw it was but loſt labour at preſent, to ſtrive againſt the ſtream, conſented to comply with this injunction of the magiſtrates, till he could have an opportunity of laying before them a clear and impartial account of things, and convince them of the juſtice of his cauſe. It was not long before he had the happineſs to effect this: And becauſe Knox, by his fawning and diſſembling, had work'd himſelf into their good eſteem, and pretended to be more zealouſly and heartily affected towards them, than any one on the church-ſide, he thought it expedient to detect his hypocriſy, and give them a true idea of the ſpirit of the man. This he did, by ſhewing them a book wrote by Knox, entituled, An admonition to chriſtians, in which he had moſt bitterly abuſed and reviled the emperor, calling him, "A worſe enemy of Chriſt than Nero;" and ſpeaking many obnoxious things, bordering on treaſon. The magiſtrates, being willing to act impartially in this affair, ſent for Whittingham, Knox's intimate friend, and giving

him the book, with the paſſages which were complained of, marked out, they commanded him to bring them an exact verſion of thoſe paſſages into Latin, by One in the afternoon. When they had received his verſion, and conſidered it, after a ſhort deliberation, they ſent Knox a command to depart the city: Otherwiſe, they let him know, they ſhould be obliged to deliver him up to the emperor, if upon information concerning this peſtilent book, he ſhould ſend to demand him.

[It were endleſs to remark particularly on this diabolical faction, which was unhappily rais'd to this abominable pitch! The impartial reader will ſoon diſcover faults on both ſides.—1. The Litany of the Church of England, to my thinking, is the moſt compact and devout form of words I ever yet obſerved, and are very ſuitable to a chriſtian congregation.—But, 2. How one or more pious perſons could uſe this devout form in a "devout and regular manner," in an obſtinate and contentious ſpirit, (as may be diſcovered before, in page 168) is, confeſſedly to me, a moſt profound myſtery!—My readers will obſerve, 3. That one party in this unhappy conteſt are called Churchmen, and the other Puritans;

Puritans; now, as an impartial Obſerſervator, I wonder by what authority one party of chriſtians give another ſuch an odd name; if it is to bring them into contempt, in order to make themſelves ſhine brighter in the world, it can proceed from no Chriſtian heart.—4. When the Church-party addreſs'd their ſuperiors, it was "to convince them of the juſtice of their cauſe;" but when the Puritans did ſo, it was accounted "fawning and diſſembling."—5. Knox's book "bordering on treaſon," was either in manuſcript or in print, if in the former, peradventure it might never have been printed, and conſequently could do no miſchief: But the wonder is, how Dr Cox, ſo great an enemy, came to have a ſight of it, and an opportunity of marking the particular paſſages, unleſs theſe two had been very intimate in their cool hours; if ſo, and if Knox had had the ſame advantage over Dr Cox, and had made uſe of it as he did, what name wou'd have been bad enough for him? But, if this book was in print (as probably it was not) then one may ſuppoſe that the emperor himſelf, and all his courtiers, might have the opportunity of ſeeing, and conſequently reſenting it.

I have preſumed to make theſe few obſervations, not only to ſhew my own impartiality in this affair, but alſo to induce and remind my readers to bear a juſt and equal ballance in their ideas between theſe two contending parties, who ſeem to be equally conſciencious and ſincere in their different perſuaſion of conſcience, except when the heat of their zeal and human paſſions carried them ſo far out of the way as to render 'em objects of pity to all true chriſtians.

And, finally, my readers cannot but remark, what a pity it was for a man of Dr Cox's character (ſo uſeful in the reformation) to leave his own country to avoid perſecution, and repair unto another, where he could not reſt without harraſſing and perplexing the conſciences of thoſe, who, till then, happily enjoy'd the free uſe and exerciſe of the proteſtant religion in their own way. And the ſtouteſt reaſon for this was, becauſe He (Great HE!) "Would have the Face of an Engliſh church eſtabliſh'd there." See page 167.—If we regarded the Heart more than the Face of religion, all animoſity would ſoon ceaſe, and chriſtians would harmonize in eſſentials, if they could not directly accord in circumſtantials.—But to return to the hiſtory.]

The

The baniſhment of Knox was a fatal blow to the puritan faction, and they loſt ground conſiderably; for a petition being preſented to the magiſtrates, ſubſcribed by three doctors, and thirteen bachelors of divinity, beſides divers others of inferior degree, for the eſtabliſhment of the Engliſh liturgy, it was received in a moſt gracious manner; and the liturgy was commanded to be uſed by all the Engliſh exiles: And particular orders were given to Whittingham and his party, not to preſume to oppoſe, or diſpute againſt it. Whittingham, upon this, replied, that he was willing to let them, who had ſuch a fond eſteem for the book, enjoy the free uſe of it; but that he hoped that himſelf and his friends might have the liberty to join to ſome other church. This indulgence, Dr Cox foreſaw, would be of moſt pernicious conſequence; and therefore requeſted that it might not be allowed. At this Whittingham took fire, and challenged him to a publick diſputation; but the magiſtrates, who knew Whittingham's obſtinate temper, and ungoverned paſſion, and had ſeen, by his conduct at the late conference, how unlikely it was, to bring him to any reaſonable accommodation, refuſed to ſuffer it. The puritans, extremely mortified at theſe proceedings, applied again to old Glauberge to interpoſe in their behalf:

But

But he knew them too well now, ever to be miſled by their artifices again, and gave them a flat denial.

[If one man is "pierced to the very ſoul" when he cannot have his humour (ſee the laſt line of page 166) I cannot wonder to hear of another man, of like paſſions, uneaſy when he cannot enjoy the free liberty of his own conſcience in his own country.]

On the twenty-eighth of March Dr Cox, who had now gained an entire victory, ſent all the Engliſh clergy to his lodgings; and acquainting them with the ſucceſs, propoſed to them, to ſettle the church after the Engliſh order, and to appoint and fix church-officers. The puritans exclaimed againſt the reception of the liturgy, and murmured at the perſons appointed to be officers in the church; but they were told, that the common prayer was eſtabliſhed by the magiſtrates, under whoſe protection as long as they continued, it was their duty to obey them in all things lawful; and that the church was not to be left unſettled, and in diſorder, to gratify their Peeviſh and Perverſe Humours. When the affairs of the church were regulated, Dr Cox proceeded to form a kind of an univerſity; and appointed

appointed a Greek and a Hebrew lecturer, a divinity profeſſor, and a treaſurer, for the contributions remitted from England.

[Obſerve, the papiſts not only might, but doubtleſs did ſay, that all the martyrs in England died "to gratify their Peeviſh and Perverſe Humours."—From popery and arbitrary power (eſpecially over the conſcience) may the gracious and tender Saviour preſerve all chriſtians in every nation upon earth!]

And now hoping that all things were well ſettled at Frankfort, and that by their departure, all future occaſion of religious diſputes would be * removed, he withdrew to Straſbourg, for the ſatisfaction of converſing with Peter Martyr; with whom he had contracted an intimate friendſhip at Oxon, and whom he loved and honoured for his great learning and ‡ moderation.

* [This might well be expected when Dr Cox was gone, as he himſelf occaſion'd all the diſturbance that had been at Frankfort.

‡ This gentleman is ſaid to love a perſon of Moderation, though he diſcover'd nothing of that virtue in himſelf.]

After the death of queen Mary, he returned to England; and was one of thoſe divines, who were appointed to review the liturgy: And when a diſputation was to be held at Weſtminſter, between the papiſts and the reformed clergy, he was the chief champion againſt the Romiſh biſhops. He preached often before queen Elizabeth in Lent; and in his ſermon at the opening of her firſt parliament, in moſt affecting terms, exhorted them to reſtore religion to its primitive purity, and to diſcharge all the popiſh innovations and corruptions. Theſe excellent diſcourſes, and the great zeal he had ſhewn in defence of the Engliſh liturgy, at Frankfort, ſo effectually recommended him to the queen's eſteem, that ſhe rewarded his great ſervices, by nominating him to the ſee of Ely, vacant by the Deprivation of Thirlby. Before his conſecration, he joined with Dr Parker, the elect archbiſhop of Canterbury, and the elect biſhops of London, Chicheſter and Hereford, in a petition to the queen, againſt an act lately paſs'd, for the alienating and exchanging the lands and revenues of the biſhops: And ſent her divers arguments, from ſcripture and reaſon, againſt the lawfulneſs of it, obſerving withal, the many evils and inconveniences, both to church and ſtate, which would be the fatal conſequences thereof. He was conſecrated

ſecrated at Lambeth, on the twenty-firſt of December, 1559.

This ſee he enjoyed one and twenty years, and ten months; and was, all that time, one of the chief pillars and ornaments of our church. He was very ſerviceable both to archbiſhop Parker, and his ſucceſſor Grindal; and by his prudence and induſtry, contributed to the regular reſtitution of our reformed churches, to that beauty and good order which it before had enjoyed in the reign of king Edward. He was indeed no great favourite of the queen; but that is to be imputed, to his zealous oppoſition to her retaining the crucifix on the altar of the royal chapel, and his ſtrenuous defence of the lawfulneſs of the marriage of the clergy, againſt which the queen had an inveterate and unaccountable prejudice. He was a great patron to all learned men, whom he found well affected to the conſtitution of our church; and ſhewed a ſingular eſteem for Dr Whitgift, afterwards the worthy archbiſhop of Canterbury, whom he made his chaplain, and gave him the rectory of Teverſham in Cambridgeſhire, and a prebend of Ely. He did his utmoſt to get the reformation of the eccleſiaſtical laws (which was drawn up by archbiſhop Cranmer, Ridley, and other learned divines, of whom himſelf was one, in the latter end of

king Edward's reign) eſtabliſhed by the authority of parliament; but thro' the unreaſonable oppoſition of ſome of the chief courtiers, this noble deſign miſcarried a third time.

As he had, in his exile at Frankfort, been the chief champion againſt the factious innovations of the puritans; ſo he now continued, with the ſame vigour and reſolution, to oppoſe their turbulent and ſeditious attempts, againſt the diſcipline and ceremonies of the church. He laboured, by gentle uſage, and learned arguments, to bring back the ſeduced; and by timely and wholeſome ſeverities, to quell and ſuppreſs the obſtinate and incorrigible. He reviewed and corrected the learned writings of Dr Whitgift, in anſwer to Cartwright, the principal incendiary; and when Gualter, a learned Calviniſt, had declared againſt preſſing the ceremonies on their weak conſciences, he, in an excellent letter, expoſtulated with him for being ſo free in his cenſures, when he had heard but one ſide, gave him an impartial account of the ſtate of the caſe, and ſo fully convinced him, that Gualter wrote to beg pardon for his raſhneſs, and promiſed to give the church publick ſatisfaction. This he accordingly performed, in the dedication prefix'd to his homilies on St Paul's firſt epiſtle to the Corinthians, addreſs'd to biſhop Cox, and thoſe other biſhops, whom he

he had converſed with, when exiles in Germany; in which he condemned all ſeparation on account of things indifferent, juſtified the governors of the church, in impoſing ſuch ceremonies, as contributed to the decency and order of publick worſhip, and compared the ſchiſmatical ſpirit of the Puritans, to that of the Donatiſts, ſo infamous in eccleſiaſtical hiſtory, for their ſeparation from the church of the firſt and pureſt ages.

Biſhop Cox having convinced this learned foreigner, and gained him over to be an advocate for our church, hoped, that his authority would have a good effect on the puritans, and incline them to obedience and conformity. But in this he found himſelf miſtaken; for they continued with the ſame mad obſtinacy, to oppoſe the ceremonies of the church, to revile and defame its biſhops, in ſcurrilous and ſeditious libels, and to poiſon the minds of the people with their pernicious and fatal principles. Whereupon he wrote to archbiſhop Parker, to go on vigorouſly in reclaiming or puniſhing them, and not to ſink, or be diſheartened at the frowns of thoſe court-favourites who protected them; aſſuring him, that he might expect the bleſſing of God on his pious labours to free the church from their dangerous attempts, and to reſtore its unity, and eſtabliſh uniformity. And when the

the privy-council interpoſed in favour of the puritans, and endeavoured to ſkreen them from puniſhment, he wrote a bold letter to the lord treaſurer Burleigh, in which he warmly expoſtulated with the council for meddling in the affairs of the church, which ought to be left to the determination of the biſhops; admoniſhed them to keep themſelves in their own ſphere; and acquainted them with his deſign of appealing to the queen, if they continued to interpoſe in matters not belonging to them.

[Whatever pains a man may take, or how ſpeciouſly ſoever he may diſplay his wit and learning to prove himſelf a proteſtant, yet, if he diſcovers himſelf to be of a perſecuting ſpirit, all his attempts, to purge himſelf from the imputation of popiſh principles, are nothing more than mere pretenſions.—He is a chriſtian that has the ſame mind as was in Chriſt, Philippians ii. 5. But Chriſt rebuked ſuch a bad ſpirit in his diſciples, as wanted him to command fire from heaven to deſtroy thoſe that would not receive him, Luke ix. 54. Therefore, He that hath a deſire to perſecute others, who for conſcience-ſake differ from him,

him, doth not rightly know Chriſt; and conſequently is, as yet, no true chriſtian.]

The great zeal of this biſhop in defence of the church, was, in all probability, the occaſion why the lord North, and ſome other of the courtiers, endeavoured to rob him of his beſt manors; and on his abſolute refuſal to alienate, or give them away, did their utmoſt to incenſe the queen againſt him, and get him deprived. They examined his whole conduct from his firſt acceſſion to that ſee, and drew up a large body of articles againſt him; but the biſhop, in his reply, ſo fully vindicated himſelf from all aſperſions, and ſo clearly confuted their groundleſs and malicious calumnies, that the queen was forced to confeſs him innocent. Notwithſtanding which, perceiving the malice of his enemies to be implacable, and that there was no poſſibility of reclaiming them from their ſacrilegious deſigns, he wrote of his own accord to the queen, begging of her Majeſty to give him leave to reſign. His great age, and infirm ſtate of health, made him the more earneſt in his petition: And his reſignation had been certainly accepted, if they could have found any divine of note, who would have taken the ſee on their terms. The firſt offer of it was made to Parkhurſt, biſhop of Norwich; and

and on his refuſal, it was proffered to ſeveral others: But the conditions were ſo ignominious and baſe, that they all rejected it, by which means biſhop Cox enjoyed it till his death, which happened, on the twenty ſecond of July, 1581, in the eighty-ſecond year of his age. The ſee continued vacant near twenty years after his death; during which time, there is no doubt, but thoſe ſacrilegious deſigns, which he ſo reſolutely oppoſed, were executed with a high hand.

He lies buried near biſhop Goodrich, under a marble ſtone; upon which, tho' much of the epitaph has been defaced (by ſome, who in their blind zeal againſt popery, deſtroyed the monuments of our moſt eminent reformed prelates) the following verſes are ſtill legible.

Vita caduca, vale; ſalveto, vita perennis:
Corpus terra tegit; ſpiritus alta petit.
In terra Chriſti gallus, chriſtum reſonabam;
Da, Chriſte, in cœlis, te ſine fine ſonem.

He was a man of a deep and ſolid judgment, and a clear and perſpicacious apprehenſion; and attained to great perfection in all polite and uſeful learning. As he wanted no advantage of education, he improved them with ſuch diligence and induſtry, that he ſoon became

became an excellent proficient both in divine and human literature. The holy ſcriptures were his chief ſtudy; and he was ſo well verſed in the original language of the New Teſtament, that when a new tranſlation of the Bible was made, in the reign of queen Elizabeth, now commonly known by the name of the Biſhop's Bible, the four goſpels, the acts of the apoſtles, and the epiſtle to the Romans, were alloted to him for his portion. His ſoul always burned with an holy zeal for the true intereſt of our reformed church; and he was a conſtant and vigorous defender of it, againſt all the open aſſaults of its popiſh adverſaries, and the no leſs dangerous deſigns of the puritan faction. His oppoſition to the ſacrilegious proceedings of the court ought never to be forgotten: His earneſtneſs in defending the church, put new life into his old age; and made him willing to endure all the fatigue and trouble conſequent thereto, at a time, when his body was ſinking under the decays of nature. While he lived, he was a wiſe and prudent governor, a firm patron, and a reſolute defender of the church; and after a long life of the ſtricteſt virtue and piety, came to his grave in a good old age, and left behind him a name which will be for ever precious to all the true ſons of the church of England.

The LIFE of Dr Wm MAY, ſome time dean of St Paul's.

THIS pious and learned divine was born in Suffolk, and educated in the univerſity of Cambridge; where he commenced doctor of the civil law, in 1531; and was in 1537, elected maſter of Queen's college. He was well ſkilled in the conſtitution both of church and ſtate; and there was ſcarce any conſiderable ſtep taken towards the reformation of the prevailing corruptions and abuſes in either, without conſulting his opinion. He was joined in almoſt all the remarkable commiſſions, during the reigns of king Henry, and his ſon Edward; and was of great ſervice to the biſhops, in directing them to the regular and legal method of proceeding, in the perplexed and intricate affairs of thoſe troubleſome times. He was chancellor to Weſt, biſhop of Ely; who collated him to the rectory of Balſham; and after his death, was a particular favourite of biſhop Goodrich his ſucceſſor, who gave him the fine-cure rectory of Littlebury in Eſſex, to which he was admitted, April 12, 1538. The reaſon of conferring a fine-cure upon him ſeems to have been,

been, on account of his frequent avocations, to aſſiſt in ſome difficult commiſſion, or to viſit as the archbiſhop's commiſſary, and compoſe the numerous diſturbances in diverſe parts of his province; affairs inconſiſtent with that conſtant reſidence on a cure, which the troubled ſtate of the church more particularly required. He was alſo collated to a prebend of Ely, in November, 1545. He was promoted to the deanery of St Paul's the February following; and notwithſtanding the diſcouragements he met with from the oppoſition of biſhop Bonner, continued to the utmoſt of his power, to farther and advance the reformation. When the general viſitation was held, in the beginning of the reign of king Edward, he was appointed one of the viſitors of the Weſtern circuit: And when the Engliſh liturgy was eſtabliſhed, was the firſt who officiated by it, ſetting in the cathedral of the Metropolis a good example to the whole kingdom. He was not only concerned in compiling that book, but had a great hand, both in its firſt and ſecond review. He was alſo one of the reformers of the eccleſiaſtical laws, in 1552.

In the firſt year of queen Mary, he was ejected out of the deanery of St Paul's, and ſtripped of his other preferments. Where he concealed himſelf during her bloody reign,

and how he eſcaped the dreadful perſecution, I cannot find. After the death of that queen he was reſtored to all his preferments, and in 1560 was vicechancellor of the univerſity of Cambridge. This year, on account of his great ſervices, both to church and ſtate, he was nominated to the metropolitan ſee of York; but his conſecration was prevented by his untimely death, which happened on the eighth of Auguſt. On the twelfth he was buried in the choir of his cathedral, and Dr Edmund Grindal preached his fuueral ſermon.

The LIFE of Dr ROBERTSON, ſome time dean of Durham.

HE was born near Wakefield in Yorkſhire; and after a ſufficient improvement in ſchool-learning, was ſent to Queen's college in Oxon. He was afterwards choſen Demy of Magdalene college; and in 1525, was maſter of the ſchool adjoining. About this time he diſtinguiſhed himſelf by his oppoſition to thoſe whoſe learning lay entirely in the ſchoolmen and queſtioniſts; who would cavil and wrangle on moſt ſubjects, but had no ſolid knowledge or perfect underſtanding of

of any thing. He was in great repute for philological learning; and was called, "The flower and ornament of Oxford." It was thought an honour to Magdalene college, to chuſe him into a vacant fellowſhip; and thoſe parents, the inſtruction of whoſe children were committed to his care, eſteemed it a particular happineſs.

In 1540, he was made treaſurer of Saliſbury cathedral; and, by the intereſt of Longland, biſhop of Lincoln, archdeacon of Leiceſter; to which dignity he was inſtalled on the fifth of March. In 1546, he was inſtituted vicar of Wakefield; and in the beginning of 1548, he reſigned his treaſurerſhip at Sarum. Being the beſt grammarian of his time, he was deſired to review and complete Lilly's rules; in compliance with which requeſt he wrote a uſeful comment on the rules of that great man, and made ſeveral conſiderable additions to them; particularly the rules about Heteroclites, commonly called Quæ genus. His grammatical tracts were printed together at Baſil, in a quarto volume, and dedicated to his honoured patron, biſhop Longland.

In July, 1557, he had the deanery of Durham conferred upon him by queen Mary; whence it appears that he complied with the meaſures of the court, as to the change of

of religion. He was a great favourite of the queen, who would have promoted him to a biſhoprick: But he, fearing leſt in thoſe troubleſome times his accepting that ſtation ſhould oblige him to concur in, or connive at the barbarous perſecution of the reformed, prudently declined it. His predeceſſor in the deanery of Durham having a bad title, as being thruſt in by the ejection of Dr Horne, he was forced to reſign it, on the acceſſion of queen Elizabeth, to the right owner. Horne being ſoon after made biſhop of Wincheſter, it was offered to him again: But having entertained ſome ſcruples againſt the ſupremacy, he refuſed to accept it, and reſigned his other preferments. And though the ſupremacy had been explained into a moſt commodious and inoffenſive meaning, in the thirtyſeventh article, yet he could not overcome his prejudices, and therefore choſe to ſpend the reſt of his days in a ſolitary retirement. Where, and when he died, is uncertain.

The

The LIFE of Dr Simon Heynes, formerly dean of Exeter.

DR HEYNES was always a zealous promoter of the reformation; and in the reign of king Henry was a ſufferer for it, being ſent to the Fleet priſon for a ſermon which he then preached againſt the ſuperſtitious uſe of holy water, and other popiſh corruptions. He was a great patron to all learned men who diſtinguiſhed themſelves by their oppoſition to the church of Rome, and on this account was frequently accuſed as an abettor of heretical and factious preachers. When the bloody act of the ſix articles was depending in parliament, being inſulted at Eaton by a popiſh bigot on that account (who with an inſolent air of triumph, denounced ruin to all that favoured reformation) he wrote a very moving letter to one of the parliament-men, whom he knew to have great intereſt at court, in which he pleaded with the utmoſt zeal againſt eſtabliſhing any thing as an article of faith, which was not either expreſly contained in ſcripture, or could by any clear evident conſequence be deduced from it; and ſhewed the great danger and per-

pernicious conſequences of ſuch proceedings, by inſtancing the groſs abuſes eſtabliſhed in Rome and Germany.

Being a great ſtateſman, he was ſometimes employed in weighty embaſſies to foreign princes; and was very ſucceſsful in moſt of the affairs that were committed to his truſt. In 1528, he was choſe maſter of Queen's college in Cambridge, of which he had been ſome time fellow; and in 1533 was vice-chancellor of that univerſity. While he was in that office his college was inſulted in the night, by a mob of factious papiſts, who came in a tumultuous manner to the gates, crying, "Come out hereticks." The next year he received directions from the king, to preach there againſt the pope's ſupremacy, and to endeavour to reconcile the minds of thoſe ſtudents who were perplexed with uneaſy ſcruples about it, to the abolition thereof. In January, this year he was admitted vicar of Stepney; and the year following, was made canon of Windſor. In 1536, he was preſented to the rectory of Fulham; and in July, 1537, was inſtalled dean of Exeter, having reſigned the vicarage of Stepney, the May before. In 1540, he was one of the firſt prebendaries of Weſtminſter, on the erection of the new biſhoprick there. He was a ſerviceable and uſeful man in many intricate

tricate affairs both of church and ſtate; and was in great eſteem with the reformed biſhops, during his whole life. He died in October, 1552.

The LIFE of Dr JOHN REDMAYNE, once Maſter of Trinity College, Cambridge.

HE is the laſt of the compilers of our Engliſh Common-prayer-book, that I have undertaken to give an hiſtory of.—— This excellent and pious divine was deſcended from an antient Yorkſhire family of the ſame name; and was a near relation to Dr Cuthbert Tonſtal, biſhop of Durham. By the advice and encouragement of that learned prelate, he became from his childhood a diligent ſtudent, and his labours were bleſſed with extraordinary ſucceſs. He laid the firſt foundation of his academical learning in Corpus-Chriſti college in Oxford: From whence he removed to Paris, where he ſtaid and improved his ſtudies, till he was one and twenty years of age; and then returning to his native country, ſettled in St John's college in Cambridge, of which he was admitted fel-

low, November 3, 1522. He was univerſally beloved and reſpected there, for his excellent learning, ſtrict and exemplary life, cloſe application to his ſtudies, prudent and diſcreet management, and regularity and good order in all things.

For above twenty years he carefully applied himſelf to the ſtudy of the holy ſcriptures; and always began and ended his ſtudies with humble and earneſt prayer to almighty God, to guide him into the knowledge of the truth, and to preſerve him from all dangerous errors and deluſions. His prayers found acceſs to the throne of grace; and God opened his eyes to diſcern thoſe errors, which he had been led into by the prejudice of education: And when the truth was thus diſcovered to him, he embraced it in the love thereof, and continued a ſtedfaſt profeſſor, and zealous defender of it, unto the end.

As he found tranſubſtantiation to be the received doctrine, he was for ſome time very much diſturbed whenever he heard it diſputed and contradicted; and taking up a reſolution to write in defence of it, he carefully examined the ſcriptures, and made a diligent ſearch into the writings of the fathers, for materials towards this work. The reſult of his enquiry was, that he found this doctrine to have no foundation in ſcripture and the pureſt

pureſt antiquity, but to be an invention of the ſchoolmen in the dark and later ages, and clogged with infinite contradictions and inexplicable abſurdities. Upon this his zeal for it expired at once, and he preached in the univerſity againſt it, and againſt the ſuperſtitious cuſtom of carrying the hoſt in proceſſion.

He was at firſt a ſtrenuous oppoſer of the doctrine of Juſtification by Faith ALONE, becauſe he feared it deſtroyed the neceſſity of good Works, and ſaw how it had been perverted by ſome miſtaken zealots to build moſt deteſtable and blaſphemous hereſies upon. But when he had carefully peruſed the writings of our reformed divines on that ſubject, and obſerved with what exactneſs they ſtated the doctrine of Juſtification, and guarded it from the leaſt tendency to any of thoſe pernicious conſequences, he declared himſelf convinced; and confeſſed his conviction to king Henry, whoſe chaplain he then was.

[Would to God this doctrine of FAITH ALONE, was truly made known (by the Holy Spirit, in whoſe power alone it is to make it known) to all thoſe who, in complaiſance to the reformers, outwardly pretend to own it. But the miſery of the matter lies chiefly in this, That

moſt men take that to be a chriſtian faith, which in reality is not ſo; they generally receive what they call faith, by education, or they embrace ſuch a ſet of principles, becauſe ſuch a great doctor, or ſuch a learned man has held them before; or, peradventure, they may gather their notions from the letter of the Bible; and yet all this is but man's teaching and man's learning, and conſequently cannot be otherwiſe than wrong. As Truth is perfect and infallible, nothing leſs than a perfect and infallible guide can lead ſuch wretches as we are, into it; and that Infallible Guide is the HOLY GHOST, who is promiſed to be with our Saviour's Church to the end of the world; and therefore there can be no TRUE SAVING CHRISTIAN FAITH, but what is of the operation of the Holy Spirit on the hearts of poor ſinners, in order to make them Believers. All other notions of faith are mere notions indeed; and are owing to that darkneſs which we of this nation have fallen into, by regarding reaſon more than revelation, and putting human learning in the room of divine teaching. This doctrine of Juſtification is ſtrongly inſiſted upon by St Paul, who

who knew, by divine inſpiration, that it was the only teaching that could vindicate the honour of the Grace, Mercy, and Goodneſs of GOD, and debaſe and pull down the pride and haughtineſs of the rebellious creature, man; and this is evidently the reaſon why ſo few wiſe and learned men would receive it in all ages of the church, becauſe they cannot part with their idols, the filthy rags of their own righteouſneſs, to ſubmit to the righteouſneſs of Chriſt; neither will they deſpiſe and reject the dung and droſs of their own learning, for the only true and excellent knowledge of Chriſt Jeſus the LORD. Proud man thinks it ſtrange doctrine, when he is told, that he is utterly as incapable of Doing any more towards the ſaving of himſelf, than he Did at firſt towards the creating of himſelf; and yet if he rightly knew himſelf, he would find this to be a real and ſolid Truth. If this doctrine of free Juſtification by Faith alone (which, by the grace and goodneſs of God, is purely preſerved and maintained in the Original Inſtitution of our church of England) was received by our preſent clergy as it was received by the apoſtles, the primitive chriſtians, and our pious refor-

reformers, it would be ſimply and honeſtly preached in our pulpits; and then we ſhould ſoon find this Truth of God ſo bleſs'd, that the powers of darkneſs would not be able to ſtand before it; for God can bleſs his own Truth; but he never did, nor never will countenance ſuch teaching as is not to be found in his holy word. I ſay, if the Truth was plainly and purely taught, the miniſter would do his part, and the God of Truth would take care of the ſucceſs: It would be ſo far from encouraging people in licenciouſneſs (as thoſe charge it with who know nothing of it) that, on the contrary, it would as naturally produce, in every believer, all the fruits of the Spirit, and every thing agreeable to the mind of a pure and holy God, as the ſun produces light and heat: While the contrary doctrines of free-will, and faith and works jumbled together, produce nothing but barrenneſs, confuſion, and all manner of immorality, as experience hath plainly ſhewn to thoſe who have eyes to ſee. But as large volumes might be written on this ſubject of Free Juſtification, I ſhall therefore return to the account of Mr Redmayne.]

In

In 1537, he commenced doctor of divinity; and about that time was choſen orator of the univerſity. In 1540 he was made a prebendary of Weſtminſter; of which church he is by ſeveral of our hiſtorians ſaid to have been dean; but upon diligent examination I find this to be a miſtake. For ſome time he was maſter of King's-hall; and in 1546, on the diſſolution of that hall, he was advanced to be the firſt maſter of Trinity college, by the charter of erection. In this ſtation he was a great promoter of the exact knowledge of the Greek and Latin tongues; and was ſo exceeding liberal to poor ſtudents, that there were few induſtrious men in that univerſity who did not receive a comfortable ſupport from his bounty. In particular he was very kind to that learned foreigner, Martin Bucer, notwithſtanding their diſagreement in ſome points of religion, in which he thought Bucer's zeal againſt popery carried him into the contrary extreme: And in the ſermon which he preached at his funeral, did juſtice to his memory, and detracted nothing from his due praiſe.

When he was taken ill of his laſt ſickneſs at Weſtminſter, he ſent for Dr Alexander Nowell, afterwards dean of St Paul's, and ſome other of the reformed divines; and to prevent any miſrepreſentations, after his death, made

made before them a large declaration of his judgment concerning the chief controverſies of thoſe times, which he deſired them to atteſt. The moſt remarkable particulars of which were theſe;

1. That Chriſt is really preſent in the ſacrament of the altar, in an ineffable manner, to thoſe who receive it worthily; that we receive him in our minds and ſouls by faith; and that to ſpeak otherwiſe ſavours much of the groſs error of the Capernaites.

2. That the wicked are not partakers of the body and blood of Chriſt; but that they receive the outward ſacrament only.

3. That nothing, which is ſeen or perceived by any outward ſenſe, in the ſacrament, is to be worſhipped: And that, at the holy ſupper, we muſt worſhip Chriſt in heaven, but not the viſible ſacraments.

4. That purgatory, as taught by the ſchoolmen, was an ungodly and pernicious doctrine; and that there was no ſuch place.

5. That offering maſſes is an irreligious, unprofitable and ſuperſtitious uſage.

6. That the marriage of the clergy is not prohibited by any law of Chriſt.

7. That to build our faith on the conſent of the preſent church, is but a weak and ſandy foundation; and that the ſcriptures are the only rule of faith.

8.

8. That the ſee of Rome had, in many things, ſwerved from God's true religion and worſhip; and was ſo grievouſly and horribly ſtained and polluted, that without ſpeedy repentance, God's righteous vengeance would ſuddenly overtake and conſume it.

This declaration is a full proof, that Mr Strype is under a great miſtake, in aſſerting, that this illuſtrious ornament of our reformed church died in the Roman communion.

When Dr Redmayne had finiſhed his declaration, he diſcourſed more largely on ſome of theſe points; and that in ſo pathetick and affecting a manner, that Dr Young, one of the divines there preſent, who was not then entirely come off from the prejudices of his education, declared, that he was ſo moved and convinced, that he now doubted of the truth of ſome things, for which before he would have ſuffered Martyrdom.

After this, Dr Redmayne's whole diſcourſe was of the joys of heaven, the laſt judgment, and of our redemption through the merits of Jeſus Chriſt, with whom he longed earneſtly to be. He would often, with tears of joy, praiſe and extol the ineffable love of our gracious redeemer, to us miſerable ſinners; and exhorted his friends to be always prepared for Chriſt's coming, to love one another, to beware of this corrupt world, and entirely to wean their affections from its tranſitory glories

and deceitful pleaſures. He bore his ſickneſs with the greateſt patience, and a perfect reſignation to the will of God, whether for life or death; yet he wiſhed rather, if it were God's bleſſed will, to be diſſolved, and to be with Chriſt, and to be delivered from the troubles and temptations of this miſerable world. He practiſed, in a moſt extraordinary manner, all thoſe virtues and graces which he was wont to recommend to others in this condition; and when he found his end approaching, he brake out into this fervent prayer; "Thy will, O bleſſed Lord, be fulfilled; O God of all comfort, give me grace to have comfort in thee, and to have my mind wholly fixed on thee." And after a ſhort pauſe, he added, "God grant us grace, that we may have the true underſtanding of his word, the true uſe of his ſacraments, and ever preach and maintain the truth, to the glory of his moſt holy name." Then he offered up another ſhort petition for the unity of the church, and ſoon after reſigned his pious and holy ſoul to God. He died in November, 1551, in the fifty-ſecond year of his age; and was buried in the north iſle of Weſtminſter abby.

He wrote a Latin treatiſe of Juſtification, and another concerning grace, which were publiſhed after his death.

FINIS.

MVSEVM BRITAN NICVM